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ṚGVEDA SAMHITA

Volume IX

ऋग्वेद संहिता

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Sa 8R.9

वेद प्रतिष्ठान, नई दिल्ली

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RGVEDA
SAMHITA
Volume IX

ऋग्वेद
संहिता

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वेद प्रतिष्ठान
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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

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पुस्तकालय

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वर्ग संख्या 294.1 R Sa8R.9 आगत सं० ------

पुस्तक वितरण की तिथि नीचे अंकित है। इस तिथि सहित 15वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा 5 पैसे के हिसाब से विलम्ब - दण्ड लगेगा।

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ऋग्वेद संहिता

with
English Translation
by

Swami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

R 052.058,St 1S
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Volume IX
Book VIII, Hymns [1—40]
नवम् भागः
अष्टम् मण्डलम्, सूक्तानि [१—४०]

Veda Pratishthana
New Delhi

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IN MEMORY OF

VED RATAN MOHAN

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83 . 6

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

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Ved Ratan Mohan

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Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

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The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

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on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

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The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

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Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

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the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

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अष्टमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्य (१-२) प्रथमाद्वितीययोर्ऋचोर्घोरः काण्वः प्रगाथः. (३-२९) तृतीयादिसप्तविंशतेः काण्वौ मेधातिथिमेध्यातिथी. (३०-३३) त्रिंश्यादिचतसृणां प्लायोगिरासङ्ग ऋषयः. (३४) चतुस्त्रिंश्याश्चाङ्गिरसी शश्वती ऋषिका । (१-२९) प्रथमाद्येकोनत्रिंशदृचामिन्द्रः. (३०-३४) त्रिंश्यादिपञ्चानाञ्चासङ्गो देवता । (१-४) प्रथमादिचतुर्ऋचां प्रगाथः (विषमर्चा बृहती. समर्चा सतोबृहती), (५-३२) पञ्चम्याद्यष्टाविंशतेर्बृहती. (३३-३४) त्रयस्त्रिंशीचतुस्त्रिंश्योश्च त्रिष्टुप् छन्दांसि ॥

॥१०॥ मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥१॥
अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम् ॥२॥

1.

Má cid anyád ví ṣaṅsata sákhāyo má rishaṇyata | índram ít stotā vṛíshaṇaṃ sácā suté múhur ukthá ca ṣaṅsata || 1 || avakrakshíṇaṃ vṛishabháṃ yathājúraṃ gáṃ ná carshaṇīsáham | vidvéshaṇaṃ saṃvánanobhayaṃkarám máṅhishṭham ubhayāvínam || 2 ||

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ṚGVEDA SAMHITĀ

BOOK EIGHT

1

O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour. 1

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity. 2

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यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥३॥
वि तर्तूर्यन्ते मघवन्विपश्चितोऽर्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥४॥

yác cid dhí tvā jánā imé nā́nā
hávanta ūtáye | asmā́kam bráhmedám indra bhūtu té 'hā
víṣvā ca várdhanam || 3 || ví tartūryante maghavan vi-
paṣcíto 'ryó vípo jánānām | úpa kramasva pururū́pam ā́
bhara vā́jaṃ nédishṭham ūtáye || 4

महे चन त्वामद्रिवः परा शुल्काय देयाम ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥५॥

mahé caná tvā́m adri-
vaḥ párā ṣulkā́ya deyām | ná sahásrāya nā́yútāya vajrivo
ná ṣatā́ya ṣatāmagha || 5 || 10 ||

॥११॥ वस्याँ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ॥६॥
क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः ।
अलर्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिषुः ॥७॥

vásyāñ indrāsi me pitúr utá bhrā́tur ábhuñjataḥ | mātā́
ca me chadayathaḥ samā́ vaso vasutvanā́ya rā́dhase || 6 ||
kvèyatha kvéd asi purutrā́ cid dhí te mánaḥ | álarshi
yudhma khajakṛit puraṃdara prá gāyatrā́ agāsishuḥ || 7 ||

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O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day. 3

O bounteous Lord, these wise devotees of yours, the overcomers and terrifiers of foes, easily overcome all the obstacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us. 4

O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth. 5

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches. 6

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises. 7

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प्रास्मै गायत्रमर्चत वावातुर्यः पुरन्दरः ।
याभिः काण्वस्योप बर्हिरासदं यासद्वज्री भिनत्पुरः ॥८॥
ये ते सन्ति दशग्विनः शतिनो ये सहस्रिणः ।
अश्वासो ये ते वृषणो रघुद्रुवस्तेभिर्नस्तूयमा गहि ॥९॥

prásmai gāyatrám arcata vāvátur yáḥ puraṃdaráḥ | yābnih
kāṇvásyópa barhír āsádaṃ yásad vajrí bhinát púraḥ || 8 ||
yé te sánti daṣagvínaḥ ṣatíno yé sahasríṇaḥ | áṣvāso yé te
vṛíshaṇo raghudrúvas tébhir nas tū́yam ā́ gahi || 9 ||

आ त्वद्य सबर्दुघां हुवे गायत्रवेपसम् ।
इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरंकृतम् ॥१०॥

á tv

àdyá sabardúghāṃ huvé gāyatrávepasam | índraṃ dhenúṃ
sudúghām ányāṃ ísham urúdhārām araṃkṛítam || 10 || 11 ||

॥१२॥ यत्तुदत्सूर एतशं वङ्कू वातस्य पर्णिना ।
वहत्कुत्समार्जुनेयं शतक्रतुः त्सरद्गन्धर्वमस्तृतम् ॥११॥
य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
संधाता सन्धिं मघवा पुरूवसुरिष्कर्ता विह्रुतं पुनः ॥१२॥

yát tudát sū́ra étaṣaṃ vaṅkū́ vátasya parṇínā | váhat
kútsam ārjuneyáṃ ṣatákratuḥ tsárad gandharvám ástṛitam
|| 11 || yá ṛité cid abhiṣríshaḥ purá jatrúbhya ātṛídaḥ |
sáṃdhātā saṃdhím maghávā purūvásur íshkartā víhrutam
púnaḥ || 12 ||

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O devotees, sing out psalms in His honour, who destroys the citadels of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet—footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds, and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12

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मा भूम निष्ट्या इवेन्द्र त्वदरणा इव ।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥१३॥
अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥१४॥

má bhūma níshṭyā ivéndra tvád áraṇā iva | vánāni ná prajahitány adrivo duróshāso amanmahi || 13 || ámanmahíd anāṣávo 'nugrásaṣ ca vṛitrahan | sakṛít sú te mahatá ṣūra rádhasánu stómam mudīmahi || 14 ||

यदि स्तोमं मम श्रवदस्माकमिन्द्रमिन्दवः ।
तिरः पवित्रं ससृवांस आशवो मन्दन्तु तुग्र्यावृधः ॥१५॥

yádi stó-
mam máma ṣrávad asmákam índram índavaḥ | tiráḥ paví-
traṃ sasṛivánsa āṣávo mándantu tugryāvṛídhaḥ || 15 || 12 ||

॥१२॥ आ त्वद्य सधस्तुतिं वावातुः सख्युरा गहि ।
उपस्तुतिर्मघोनां प्र त्वावत्वधा ते वश्मि सुष्टुतिम् ॥१६॥
सोता हि सोममद्रिभिरेमेनमप्सु धावत ।
गव्या वस्त्रेव वासयन्त इन्नरो निर्धुक्षन्वक्षणाभ्यः ॥१७॥

á tv àdyá sadhástutim vāvátuḥ sákhyur á gahi | úpastutir maghónām prá tvāvatv ádhā te vaṣmi sushṭutím || 16 || sótā hí sómam ádribhir ém enam apsú dhāvata | gavyá vástreva vāsáyanta ín náro nír dhukshan vakshánābhyaḥ || 17 ||

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O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees, rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17

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अध ज्मो अध वा दिवो बृहतो रोचनादधि ।
अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥१८॥
इन्द्राय सु मदिन्तमं सोमं सोता वरेण्यम् ।
शक्र एणं पीपयद्विश्वया धिया हिन्वानं न वाजयुम् ॥१९॥

ádha jmó ádha vā divó briható rocanád ádhi | ayá vardhasva tanvā̀ girā́ mámā́ jātā́ sukrato priṇa || 18 || índrāya sú madíntamaṃ sómaṃ sotā váreṇyam | ṣakrá eṇam pīpayad víṣvayā dhiyā́ hinvānáṃ ná vājayúm || 19 ||

मा त्वा सोमस्य गल्दया सदा याचन्नहं गिरा ।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत् ॥२०॥

mā́ tvā sómasya gáldayā sádā yā́cann ahám girā́ | bhū́rṇim mrigáṃ ná sávaneshu cukrudhaṃ ká ī́ṣānaṃ ná yācishat || 20 || 13 ||

॥१४॥ मदेनेषितं मदमुग्रमुग्रेण शवसा ।
विश्वेषां तरुतारं मदच्युतं मदे हि ष्मा ददाति नः ॥२१॥
शेवारे वार्या पुरु देवो मर्ताय दाशुषे ।
स सुन्वते च स्तुवते च रासते विश्वगूर्तो अरिष्टुतः ॥२२॥

mádeneshitám mádam ugrám ugréṇa ṣávasā | víṣveshāṃ tarutā́ram madacyútam máde hí shmā dádāti naḥ || 21 || ṣévāre vā́ryā purú devó mártāya dāṣúshe | sá sunvaté ca stuvaté ca rāsate viṣvágūrto arishṭutáḥ || 22 ||

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Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22

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एन्द्र याहि मत्स्व चित्रेण देव राधसा ।
सरो न प्रास्युदरं सपीतिभिरा सोमेभिरुरु स्फिरम् ॥२३॥
आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥२४॥

éndra yāhi
mátsva citréṇa deva rā́dhasā | sáro ná prāsy udáram sápī-
tibhir ā́ sómebhir urú sphirám || 23 || ā́ tvā sahásram ā́ ṣa-
tám yuktā́ ráthe hiraṇyáye | brahmayújo háraya indra ke-
ṣíno váhantu sómapītaye || 24 ||

आ त्वा रथे हिरण्यये हरी मयूरशेप्या ।
शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये ॥२५॥

ā́ tvā ráthe hiraṇyáye hárī
mayū́raṣepyā | ṣitipṛishṭhā́ vahatām mádhvo ándhaso vi-
vákshaṇasya pītáye || 25 || 14 ||

॥१५॥ पिबा त्वस्य गिर्वणः सुतस्य पूर्वपा इव ।
परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते ॥२६॥
य एको अस्ति दंसना महाँ उग्रो अभि व्रतैः ।
गमत्स शिप्री न स योषदा गमद्धवं न परि वर्जति ॥२७॥

píbā tv àsyá girvaṇaḥ sutásya pūrvapā́ iva | párishkṛi-
tasya rasína iyám āsutíṣ cā́rur mádāya patyate || 26 || yá
éko ásti daṅsánā mahā́ñ ugró abhí vrataíḥ | gámat sá
ṣiprí ná sá yoshad ā́ gamad dhávam ná pári varjati || 27 ||

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O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23

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294.1
Sa8 R.9

O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

On your chariot, wrought of gold and yoked with two horses, peacock – tailed, white backed, may you come– O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27

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त्वं पुरं॑ चरि॒ष्ण्वं॑ व॒धैः शुष्ण॑स्य॒ सं पि॑णक् ।
त्वं भा अनु॑ च॒रो अध॑ द्वि॒ता यदि॑न्द्र॒ हव्यो॒ भुवः॑ ॥२८॥
मम॑ त्वा॒ सूर॒ उदि॑ते॒ मम॑ म॒ध्यन्दि॑ने दि॒वः ।
मम॑ प्रपि॒त्वे अ॑पिशर्व॒रे व॑स॒वा स्तोमा॑सो अवृत्सत ॥२९॥

tvám púram carishṇvàm vadhaíḥ śúshṇasya sám piṇak |
tvám bhā́ ánu caro ádha dvitā́ yád indra hávyo bhúvaḥ
|| 28 || máma tvā sū́ra údite máma madhyáṃdine diváḥ |
máma prapitvé apiṣarvaré vasav ā́ stómāso avṛitsata || 29 ||

स्तु॒हि स्तु॒हीदे॒ते घा॑ ते॒ मंहि॑ष्ठासो म॒घोना॑म् ।
नि॒न्दि॒ताश्वः॑ प्रप॒थी प॑रम॒ज्या म॒घस्य॑ मेध्यातिथे ॥३०॥

stuhí stuhíd eté ghā te máṅhishṭhāso maghónām | ninditā́-
ṣvaḥ prapathí paramajyā́ maghásya medhyātithe || 30 || 16 ||

आ यदश्वा॒न्वन॑न्वतः श्र॒द्धया॒हं रथे॑ रु॒हम् ।
उ॒त वा॒मस्य॒ वसु॑नश्चिकेतति॒ यो अस्ति॒ याद्वः॑ प॒शुः ॥३१॥
य ऋ॒ज्रा मह्यं॑ मामहे स॒ह त्व॒चा हि॑र॒ण्यया॑ ।
ए॒ष विश्वा॑न्य॒भ्य॑स्तु॒ सौभ॑गासङ्गस्य॑ स्व॒नद्र॑थः ॥३२॥

ā́ yád áṣvān vánanvataḥ ṣraddháyāháṃ ráthe ruhám |
utá vāmásya vásunaṣ ciketati yó ásti yā́dvaḥ paṣúḥ || 31 ||
yá ṛijrā́ máhyam māmahé sahá tvacā́ hiraṇyáyā | eshá víṣ-
vāny abhy àstu saúbhagāsaṅgásya svanádrathaḥ || 32 ||

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O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32

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अध प्लायोगिरति दासदन्यानासङ्गो अग्ने दशभिः सहस्रैः ।
अधोक्षणो दश मह्यं रुशन्तो नळा इव सरसो निरतिष्ठन् ॥३३॥
अन्वस्य स्थूरं ददृशे पुरस्तादनस्थ ऊरुरवरम्बमाणः ।
शश्वती नार्यभिचक्ष्याह सुभद्रमर्य भोजनं बिभर्षि ॥३४॥

-ádha pláyogir áti dāsad anyán āsaṅgó agne daṣábhiḥ sahásraiḥ | ádhokshāṇo dáṣa máhyaṃ rúṣanto naḷá iva sáraso nír atishṭhan || 33 || ánv asya sthūráṃ dadṛiṣe purástād anasthá ūrúr avarámbamāṇaḥ | ṣáṣvatī nāry abhicákshyāha súbhadram arya bhójanam bibharshi || 34 || 16 ||

(२) द्वितीयं सूक्तम्

(१-४२) द्विचत्वारिंशदृचस्यास्य सूक्तस्य (१-४०) प्रथमादिचत्वारिंशदृचां काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च. (४१-४२) एकचत्वारिंशीद्विचत्वारिंश्योश्च काण्वो मेधातिथिर्ऋषी । (१-४०) प्रथमादिचत्वारिंशदृचामिन्द्रः. (४१-४२) एकचत्वारिंशीद्विचत्वारिंश्योश्च विभिन्दोर्दानस्तुतिर्देवते । (१-२७. २९-४२) प्रथमादिसप्तविंशत्यृचामेकोनत्रिंश्यादिचतुर्दशानाञ्च गायत्री. (२८) अष्टाविंश्याश्चानुष्टुप् छन्दसी ॥

॥१७॥ इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्ररिमा ते ॥१॥
नृभिर्धूतः सुतो अश्नैरव्यो वारैः परिपूतः । अश्वो न निक्तो नदीषु ॥२॥
तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः । इन्द्र त्वास्मिन्त्सधमादे ॥३॥
इन्द्र इत्सोमपा एक इन्द्रः सुतपा विश्वायुः । अन्तर्देवान्मर्त्यांश्च ॥४॥
न यं शुक्रो न दुराशीर्न तृप्रा उरुव्यचसम् । अपस्पृण्वते सुहार्दम् ॥५॥

2.

Idáṃ vaso sutám ándhaḥ píbā súpūrṇam udáram | ánābhayin rarimá te || 1 || nṛíbhir dhūtáḥ sutó áṣnair ávyo vá-raiḥ páripūtaḥ | áṣvo ná niktó nadíshu || 2 || táṃ te yávaṃ yáthā góbhiḥ svādúm akarma ṣrīṇántaḥ | índra tvāsmín sadhamáde || 3 || índra ít Somapá éka índraḥ sutapá viṣvá-yuḥ | antár deván mártyāṅṣ ca || 4 || ná yáṃ ṣukró ná dúr-āṣīr ná tṛiprá uruvyácasam | apaspṛiṇvaté suhárdam || 5 || 17 ||

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O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims : 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

2

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5

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गोभिर्यदीमन्ये अस्मन्मृगं न व्रा मृगयन्ते । अभित्सरन्ति धेनुभिः ॥६॥
त्रय इन्द्रस्य सोमाः सुतासः सन्तु देवस्य । स्वे क्षये सुतपाव्नः ॥७॥
त्रयः कोशासः श्चोतन्ति तिस्रश्चम्वः सुपूर्णाः । समाने अधि भार्मन् ॥८॥

góbhir yád īm anyé asmán mṛigáṃ ná vrā́ mṛigáyante | abhitsáranti dhenúbhiḥ || 6 || tráya índrasya sómāḥ sutásaḥ santu devásya | své ksháye sutapávnaḥ || 7 || tráyaḥ kóṣāsa ṣcotanti tisrás̩ camvàḥ súpūrṇāḥ | samāné ádhi bhárman || 8 ||

शुचिरसि पुरुनिःष्ठाः क्षीरैर्मध्यत आशीर्तः । दध्ना मन्दिष्ठः शूरस्य ॥९॥
इमे त इन्द्र सोमास्तीव्रा अस्मे सुतासः । शुक्रा आशिरं याचन्ते ॥१०॥

ṣúcir asi purunishṭhā́ḥ kshīraír madhyatá ā́ṣīrtaḥ | dadhná mándishṭhaḥ ṣū́rasya || 9 || imé ta índra sómās tīvrā́ asmé sutásaḥ | ṣukrā́ āsíram yācante || 10 || 18 ||

ताँ आशिरं पुरोळाशमिन्द्रेमं सोमं श्रीणीहि । रेवन्तं हि त्वा शृणोमि ॥११॥
हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् । ऊधर्न नग्ना जरन्ते ॥१२॥
रेवाँ इद्रेवत स्तोता स्यात्त्वावतो मघोनः । प्रेदु हरिवः श्रुतस्य ॥१३॥
उक्थं चन शस्यमानमगोररिरा चिकेत । न गायत्रं गीयमानम् ॥१४॥

tā́ñ āṣiram puroḷā́ṣam índremaṃ sómaṃ ṣrīṇīhi | revántaṃ hí tvā ṣṛiṇomí || 11 || hṛitsú pītā́so yudhyante durmádāso ná súrāyām | ū́dhar ná nagnā́ jarante || 12 || revā́ñ íd reváta stotā́ syā́t tvā́vato maghónaḥ | préd u harivaḥ ṣrutásya || 13 || ukthám caná ṣasyámānam ágor arír ā́ ciketa | ná gāyatráṃ gīyámānam || 14 ||

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As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech. 6

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord. 9

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder. 12

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

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मा न इन्द्र पीयत्नवे मा शर्धते परा दाः । शिक्षा शचीवः शचीभिः ॥१५॥

má na indra pīyatnáve má
ṣárdhate párā dāḥ | ṣíkshā ṣacīvaḥ ṣácībhiḥ || 15 || 19 ||

॥२०॥ वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥१६॥
न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ । तवेदु स्तोमं चिकेत ॥१७॥
इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतन्द्राः ॥१८॥
ओ षु प्र याहि वाजेभिर्मा हृणीथा अभ्यस्मान् । महाँ इव युवजानिः ॥१९॥
मो ष्वद्य दुर्हणावान्त्सायं करदारे अस्मत् । अश्रीर इव जामाता ॥२०॥

vayám u tvā tadídarthā índra tvāyántaḥ sákhāyaḥ | káṇvā ukthébhir jarante || 16 || ná ghem anyád á papana vájrinn apáso návishṭau | távéd u stómam ciketa || 17 || ichánti deváḥ sunvántam ná svápnāya sprihayanti | yánti pramádam átandrāḥ || 18 || ó shú prá yahi vájebhir má hriṇīthā abhy àsmán | mahán iva yúvajāniḥ || 19 || mó shv àdyá durháṇāvān sāyám karad áré asmát | asrīrá iva jámātā || 20 || 20 ||

॥२१॥ विद्मा ह्यस्य वीरस्य भूरिदावरीं सुमतिम् । त्रिषु जातस्य मनांसि ॥२१॥
आ तू षिञ्च कण्वमन्तं न घा विद्म शवसानात् । यशस्तरं शतमूतेः ॥२२॥
ज्येष्ठेन सोतरिन्द्राय सोमं वीराय शक्राय । भरा पिबन्नर्याय ॥२३॥

vidmá hy àsya vīrásya bhūridávarīm sumatím | trishú jātásya mánāṅsi || 21 || á tú shiñca káṇvamantam ná gha vidma ṣavasānát | yaṣástaram ṣatámūteḥ || 22 || jyéshṭhena sotar índrāya sómam vīrāya ṣakrāya | bhárā píban náryāya || 23 ||

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O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23

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यो वेदिष्ठो अव्यथिष्वश्वावन्तं जरितृभ्यः । वाजं स्तोतृभ्यो गोमन्तम ॥२४॥
पन्यम्पन्यमित्सोतार आ धावत मद्याय । सोमं वीराय शूराय ॥२५॥

yó védishṭho avyathíshv áṣvāvantaṃ jaritṛíbhyaḥ | vájaṃ stotṛíbhyo gómantam || 24 || pányam-panyam ít sotāra á dhāvata mádyāya | sómaṃ vīrāya ṣúrāya || 25 || 21 ||

पाता वृत्रहा सुतमा घा गमन्नारे अस्मत । नि यमते शतमूतिः ॥२६॥
एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम । गीर्भिः श्रुतं गिर्वणसम ॥२७॥

páta vṛitrahá sutám á gha gaman nárè asmát | ní yamate ṣatámūtiḥ || 26 || éhá hárī brahmayújā ṣagmá vakshataḥ sákhāyam | gīrbhíḥ ṣrutáṃ gírvaṇasam || 27 ||

स्वादवः सोमा आ याहि श्रीताः सोमा आ याहि ।
शिप्रिन्नृषीवः शचीवो नायमच्छा सधमादम ॥२८॥
स्तुतश्च यास्त्वा वर्धन्ति महे राधसे नृम्णाय । इन्द्र कारिणं वृधन्तः ॥२९॥
गिरश्च यास्ते गिर्वाह उक्था च तुभ्यं तानि । सत्रा दधिरे शवांसि ॥३०॥

svadávaḥ sómā á yāhi ṣrītáḥ sóma á yāhi | síprinn ṛíshīvaḥ ṣácīvo náyám áchā sadhamádam || 28 || stútaṣ ca yás tvā várdhanti mahé rádhase nṛimṇáya | índra kāríṇaṃ vṛidhántaḥ || 29 || gíraṣ ca yás te girvāha ukthá ca túbhyaṃ táni | satrá dadhiré ṣávāṅsi || 30 || 22 ||

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He, in His untroubled ways, is the most cognizant of merits of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearanee, foremost seer, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30

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॥२३॥ एवेदेष तुविकूर्मिर्वाजाँ एको वज्रहस्तः । सनादमृक्तो दयते ॥३१॥
हन्ता वृत्रं दक्षिणेनेन्द्रः पुरू पुरुहूतः । महान्महीभिः शचीभिः ॥३२॥
यस्मिन्विश्वाश्चर्षणय उत च्यौत्ना ज्रयांसि च । अनु घेन्मन्दी मघोनः ॥३३॥

evéd eshá tuvikurmír vájan ékó vájrahastaḥ | sanád ámṛikto dayate || 31 || hánta vṛitrám dákshiṇenéndraḥ purú puruhutáḥ | mahán mahíbhiḥ śácíbhiḥ || 32 || yásmin víśvaś carshaṇáya utá cyautná jráyaṅsi ca | ánu ghén mandí maghónaḥ || 33

एष एतानि चकारेन्द्रो विश्वा योऽति शृण्वे । वाजदावा मघोनाम् ॥३४॥
प्रभर्ता रथं गव्यन्तमपाकाच्चिद्यमवति । इनो वसु स हि वोळ्हा ॥३५॥

eshá etáni cakaréndro víśva yó 'ti śriṇvé | vājadáva maghónam || 34 || prábharta rátham gavyántam apākác cid yám ávati | inó vásu sá hí vóḷha || 35 || [illegible] ||

॥२४॥ सनिता विप्रो अर्वद्भिर्हन्ता वृत्रं नृभिः शूरः । सत्योऽविता विधन्तम् ॥३६॥
यजध्वैनं प्रियमेधा इन्द्रं सत्राचा मनसा । यो भूत्सोमैः सत्यमद्वा ॥३७॥
गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम् । कण्वासो गात वाजिनम् ॥३८॥

sánitā vípro árvadbhir hántā vṛitrám nṛíbhiḥ śúraḥ | satyò 'vitá vidhántam || 36 || yájadhvainam priyamedhā índram satrácā mánasā | yó bhút sómaiḥ satyámadvā || 37 || gāthásravasam sátpatim śrávaskāmam purutmánam | káṇvāso gātá vājínam || 38 ||

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This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38

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य ऋते चिद्गाश्पदेभ्यो दात्सखा नृभ्यः शचीवान् । ये अस्मिन्काममश्रियन् ॥३९॥
इत्था धीवन्तमद्रिवः काण्वं मेध्यातिथिम् । मेषो भूतो३ऽभि यन्नयः ॥४०॥
शिक्षा विभिन्दो अस्मै चत्वार्ययुता ददत् । अष्टा परः सहस्रा ॥४१॥
उत सु त्ये पयोवृधा माकी रणस्य नप्त्या । जनित्वनाय मामहे ॥४२॥

yá rité cid gâs padébhyo dất
sákhā nríbhyaḥ ṣácīvān | yé asmin kâmam áṣriyan || 39 ||
itthá dhívantam adrivaḥ kāṇvám médhyātithim | meshó
bhūtò 'bhí yánn áyaḥ || 40 || ṣíkshā vibhindo asmai catvâry
ayútā dádat | ashṭấ paráḥ sahásrā || 41 || utá sú tyé pa-
yovṛídhā mākí ráṇasya naptyâ | janitvanâya māmahe
|| 42 || 24 ||

(३) तृतीयं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिरृषिः । (१-२०) प्रथमादिविंशत्यृचामिन्द्रः. (२१-२४) एकविंश्यादिचतसृणाञ्च कौरयाणस्य पाकस्थाम्नो दानस्तुतिर्देवता ।
(१-२०) प्रथमादिविंशत्यृचां प्रगाथः (विषमचा बृहती, समचा सतोबृहती).
(२१) एकविंश्या अनुष्टुप्. (२२-२३) द्वाविंशीत्रयोविंश्योर्गायत्री.
(२४) चतुर्विंश्याश्च बृहती छन्दांसि ॥

॥२५॥ पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिर्नो बोधि सधमाद्यो वृधे३ऽस्माँ अवन्तु ते धियः ॥१॥
भूयाम ते सुमतौ वाजिनो वयं मा नः स्तरभिमातये ।
अस्माञ्चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय ॥२॥

3.

Píbā sutásya rasíno mátsvā na indra gómataḥ | āpír no
bodhi sadhamádyo vṛidhè 'smắñ avantu te dhíyaḥ || 1 ||
bhūyáma te sumataú vājíno vayám má na star abhímā-
taye | asmắñ citrábhir avatād abhíshṭibhir á naḥ sumnéshu
yāmaya || 2 ||

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He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promotors of splendrous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2

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इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥३॥
अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥४॥
इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥५॥

imá u tvā purūvaso giro, vardhantu yā́ máma pāvakávarṇāḥ śúcayo vipaṣcíto 'bhí stómair anūshata || 3 || ayám sahásram ṛíshibhiḥ sáhaskṛitaḥ samudrá iva paprathe | satyáḥ só asya mahimá gṛiṇe ṣávo yajñéshu viprarájye || 4 || índram íd devátātaya índram prayaty àdhvaré | índram samīké vaníno havāmaha ímlram dhánasya sātáye || 5 || 25 ||

॥२६॥ इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥६॥
अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥७॥

indro mahná ródasī paprathac cháva índraḥ sū́ryam arocayat | índre ha víṣvā bhúvanāni yemira índre suvānása índavaḥ || 6 || abhí tvā pūrvápītaya índra stómebhir āyávaḥ | samīcīnā́sa ṛibhávaḥ sám asvaran rudrā́ gṛiṇanta pū́rvyam || 7 ||

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O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. 3

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. 4

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity. 5

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow. 6

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work). 7

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अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥८॥
तत्त्वा यामि सुवीर्यं तद्ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥९॥

asyéd índro vāvṛidhe vríshṇyaṃ ṣávo máde sutásya víshṇavi | adyā́ tám asya mahimā́nam āyávó 'nu shṭuvanti pūrváthā || 8 || tát tvā yāmi suvī́ryaṃ tád bráhma pūrvácittaye | yénā yátibhyo bhṛígave dháne hité yéna práskaṇvam ā́vitha || 9 ||

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥१०॥

yénā samudrám ásṛijo mahī́r apás tád indra vṛíshṇi te ṣávaḥ | sadyáḥ só asya mahimā́ ná saṃnáṣe yáṃ kshoṇīr anucakradé || 10 || 26 ||

॥२७॥ शग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम् ।
शग्धि वाजाय प्रथमं सिषासते शग्धि स्तोमाय पूर्व्य ॥११॥
शग्धी नो अस्य यद्ध पौरमाविथ धिय इन्द्र सिषासतः ।
शग्धि यथा रुशमं श्यावकं कृपमिन्द्र प्रावः स्वर्णरम् ॥१२॥

ṣagdhī́ na indra yát tvā rayíṃ yā́mi suvī́ryam | ṣagdhí vā́jāya prathamáṃ síshāsate sagdhí stómāya pūrvya || 11 || ṣagdhī́ no asyá yád dha paurám ā́vitha dhíya indra síshāsataḥ | sagdhí yáthā rúṣamaṃ ṣyā́vakaṃ kṛípam índra prā́vaḥ svàrṇaram || 12 ||

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The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12

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कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः ।
नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥१३॥
कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥१४॥

kán návyo atasī́nāṃ turó griṇīta mártyaḥ | nahí nv àsya mahimā́nam indriyáṃ svàr griṇánta ānaṣúḥ || 13 || kád u stuvánta ṛitayanta devátа ṛíshiḥ kó vípra ohate | kadā́ hávam maghavann indra sunvatáḥ kád u stuvatá ā́ gamaḥ || 14 ||

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mádhumattamā gíra stómāsa īrate | satrājíto dhanasā́ ákshitotayo vājayánto rá-thā iva || 15 || 27 ||

कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥१६॥
युक्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः ।
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥१७॥

káṇvā iva bhṛígavaḥ sū́ryā iva víśvam id dhītám ānaṣuḥ | índraṃ stómebhir mahayanta āyávaḥ priyámedhāso asvaran || 16 || yukshvā́ hí vṛitrahantama hárī indra parāvátaḥ | arvācīnó maghavan sómapītaya ugrá ṛishvébhir ā́ gahi || 17 ||

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No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17

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इमे हि ते कारवो वावशुर्धिया विप्रासो मेधसातये ।
स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुधी हवम् ॥१८॥
निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः ।
निरर्बुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥
निरग्नयो रुरुचुर्निरु सूर्यो निः सोम इन्द्रियो रसः ।
निरन्तरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम् ॥२०॥

imé hí te kārávo vāvasúr dhiyá víprāso medhásātaye | sá tvám no maghavann indra girvano veno ná srinudhī hávam || 18 || nír indra brihatíbhyo vritrám dhánubhyo asphuraḥ | nír árbudasya mrígayasya māyíno níh párvatasya gá ājaḥ || 19 || nír agnáyo rurucur nír u súryo níh sóma indriyó rasah | nír antárikshād adhamo mahám áhim krishé tád indra paunsyam || 20 || 28 ||

॥२९॥ यं मे दुरिन्द्रो मरुतः पाकस्थामा कौरयाणः ।
विश्वेषां त्मना शोभिष्ठमुपेव दिवि धावमानम् ॥२१॥
रोहितं मे पाकस्थामा सुधुरं कक्ष्यप्राम् ।
अदाद्रायो विबोधनम् ॥२२॥
यस्मा अन्ये दश प्रति धुरं वहन्ति वह्नयः ।
अस्तं वयो न तुग्र्यम् ॥२३॥
आत्मा पितुस्तनूर्वास ओजोदा अभ्यञ्जनम् ।
तुरीयमिद्रोहितस्य पाकस्थामानं भोजं दातारमब्रवम् ॥२४॥

yám me dúr índro marútaḥ pákasthāmā kaúrayāṇaḥ | víśveshāṃ tmánā śóbhishṭham úpeva diví dhávamānam || 21 || róhitam me pákasthāmā sudhúraṃ kakshyaprám | ádād rāyó vibódhanam || 22 || yásmā anyé dáśa práti dhúraṃ váhanti váhnayaḥ | ástaṃ váyo ná túgryam || 23 || ātmá pitús tanúr vása ojodá abhyáñjanam | turíyam íd róhitasya pákasthāmānam bhojáṃ dātáram abravam || 24 || 29 ||

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O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—, is very magnificient like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son's body, the sustainer of strength, purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24

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(४) चतुर्थं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वो देवातिथिर्ऋषिः । (१-१४) प्रथमादिचतुर्दशर्चामिन्द्रः
(१५-१८) पञ्चदश्यादिचतसृणामिन्द्रः पूषा वा, (१९-२१) एकोनविंश्यादितृचस्य च
कुरुङ्गस्य दानस्तुतिर्देवताः । (१-२०) प्रथमादिविंशत्यृचां प्रगाथः (विषमर्चां
बृहती, समर्चां सतोबृहती), (२१) एकविंश्याश्च पुर उष्णिक् छन्दसी ॥

॥३०॥ यदिन्द्र प्रागपागुदङ् न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥१॥
यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभिः स्तोमवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

4.

Yád indra prág ápāg údaṅ nyàg vā hūyáse nṛíbhiḥ |
síma purú nṛíshūto asy ā́navé 'si praṣardha turváṣe || 1 ||
yád vā rúme rúṣame ṣyā́vake kṛípa índra mādáyase sácā |
káṇvāsas tvā bráhmabhi stómavāhasa índrā́ yachanty ā́
gahi || 2 ||

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥३॥
मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते ।
आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः ॥४॥
प्र चक्रे सहसा सहो बभञ्ज मन्युमोजसा ।
विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥५॥

yáthā gauró apā́ kṛitám tríshyann óty ávériṇam |
āpitvé naḥ prapitvé tū́yam ā́ gahi káṇveshu sú sácā píba
|| 3 || mándantu tvā maghavann indréndavo rādhodéyāya
sunvaté | āmúshyā sómam apibaṣ camū́ sutám jyéshṭhaṃ
tád dadhishe sáhaḥ || 4 || prá cakre sáhasā sáho babhañja
manyúm ójasā | víṣve ta indra pṛitanāyávo yaho ní vṛikshā́
iva yemire || 5 || ३० ||

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O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour. 1

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon? 2

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned. 3

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities. 4

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees. 5

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॥३१॥ सहस्रेणेव सचते यवीयुधा यस्त आनळुपस्तुतिम् ।
पुत्रं प्रावर्गं कृणुते सुवीर्ये दाश्नोति नमउक्तिभिः ॥६॥
मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम् ॥७॥
सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥८॥

sahásreṇeva sacate yavīyúdhā yás ta ā́naḷ úpastutim
putrám prāvargám kriṇute suvī́rye dāṣnóti námaüktibhiḥ
|| 6 || mā́ bhema mā́ ṣramishmográsya sakhyé táva | mahát
te vríshṇo abhicákshyaṃ kritám páṣyema turváṣaṃ yádum
|| 7 || savyā́m ánu sphigyàṃ vāvase vríshā ná dānó asya
roshati | mádhvā sámpriktaḥ sāraghéṇa dhenávas tū́yam
éhi drávā píba || 8 ||

अश्वी रथी सुरूप इद्गोमाँ इदिन्द्र ते सखा ।
श्वात्रभाजा वयसा सचते सदा चन्द्रो याति सभामुप ॥९॥
ऋश्यो न तृष्यन्नवपानमा गहि पिबा सोमं वशाँ अनु ।
निमेघमानो मघवन्दिवेदिव ओजिष्ठं दधिषे सहः ॥१०॥
॥३२॥ अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
उप नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥११॥

aṣvī́ rathī́ surūpá íd gómāñ íd indra
te sákhā | ṣvātrabhā́jā váyasā sacate sádā candró yāti sa-
bhā́m úpa || 9 || ríṣyo ná tríshyann avapā́nam ā́ gahi píbā
sómaṃ váṣāñ ánu | nimé́ghamāno maghavan divé-diva ójishṭhaṃ dadhishe sáhaḥ || 10 || 31 ||

ádhvaryo drāváya tvám sómam índraḥ pipāsati | úpa
nūnám yuyuje vríshaṇā hárī ā́ ca jagāma vritrahā́ || 11 ||

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He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre-eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically stong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, everyday you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11

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स्वयं चित्स मन्यते दाशुरिर्जनो यत्रा सोमस्य तृम्पसि ।
इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥१२॥
रथेष्ठायाध्वर्यवः सोममिन्द्राय सोतन ।
अधि ब्रध्नस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥
उप ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।
अर्वाञ्चं त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayáṃ cit sá manyate dāṣurir jáno yátrā sómasya tṛimpási | idáṃ te ánnaṃ yújyaṃ sámukshitaṃ tásyéhi prá dravā píba || 12 || ratheshṭháyādhvaryavaḥ sómam índrāya sotana | ádhi bradhnásyádrayo ví cakshate sunvánto dāṣvàdhvaram || 13 || úpa bradhnáṃ vāvátā vṛíshaṇā hárī índram apásu vakshataḥ | arváñcaṃ tvā sáptayo 'dhvaraṣriyo váhantu sávanéd úpa || 14 ||

प्र पूषणं वृणीमहे युज्याय पुरूवसुम् ।
स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥१५॥

prá pūshá́ṇaṃ vṛiṇīmahe yújyāya purūvásum | sá ṣakra ṣiksha puruhūta no dhiyá túje rāyé vimocana || 15 || 32 ||

॥३३॥ सं नः शिशीहि भुरिजोरिव क्षुरं रास्व रायो विमोचन ।
त्वे तन्नः सुवेदमुस्रियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sáṃ naḥ ṣiṣīhi bhuríjor iva kshuráṃ rásva rāyó vimocana | tvé tán naḥ suvédam usríyam vásu yáṃ tváṃ hinóshi mártyam || 16 ||

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The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours,the mortals. 16

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वेमि त्वा पूषन्नृञ्जसे वेमि स्तोतव आघृणे ।
न तस्य वेम्यरणं हि तद्वसो स्तुषे पज्राय साम्ने ॥१७॥
परा गावो यवसं कच्चिदाघृणे नित्यं रेक्णो अमर्त्य ।
अस्माकं पूषन्नविता शिवो भव मंहिष्ठो वाजसातये ॥१८॥
३०

vémi tvā pūshann riñjáse vémi stótava āghriṇe | ná tásya vemy áranam hí tád vaso stushé pajráya sámne || 17 || párā gávo yávasam kác cid āghriṇe nítyam rékṇo amartya | asmákam pūshann avitá sivó bhava máṅhishṭho vájasātaye || 18 ||

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।
राज्ञस्त्वेषस्य सुभगस्य रातिषु तुर्वशेष्वमन्महि ॥१९॥

sthūráṃ rádhaḥ ṣatáṣvaṃ kuruṅgásya dívishṭishu | rajñas tveshásya subhágasya rātíshu turváṣeshv amanmahi || 19 ||

धीभिः सातानि काण्वस्य वाजिनः प्रियमेधैरभिद्युभिः ।
षष्टिं सहस्रानु निर्मजामजे निर्यूथानि गवामृषिः ॥२०॥
वृक्षाश्चिन्मे अभिपित्वे अरारणुः ।
गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhībhíḥ sātáni kāṇvásya vājínaḥ priyámedhair abhídyubhiḥ | shashṭíṃ sahásrānu nírmajām aje nír yūtháni gávām ríshiḥ || 20 || vrikshás cin me abhipitvé araraṇuḥ | gáṃ bhajanta mehánāṣvam bhajanta mehánā || 21 || ३ ||

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O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21

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(५) पञ्चमं सूक्तम्

(१–३९) एकोनचत्वारिंशदृचस्यास्य सूक्तस्य काण्वो ब्रह्मातिथिर्ऋषिः। (१–३६, ३७) प्रथमादिषट्त्रिंशदृचां सप्तत्रिंश्याः पूर्वार्धस्य चाश्विनौ, (३७, ३८–३९) सप्तत्रिंश्या उत्तरार्धस्याष्टात्रिंश्येकोनचत्वारिंश्योश्च चैद्यस्य कशोर्दानस्तुतिर्देवताः। (१–३६) प्रथमादिषट्त्रिंशदृचां गायत्री, (३७–३८) सप्तत्रिंश्यष्टात्रिंश्योर्बृहती, (३९) एकोनचत्वारिंश्याश्चानुष्टुप् छन्दांसि ॥

॥१॥ दूरादिहेव यत्सत्यरुणप्सुरशिश्वितत्। वि भानुं विश्वधातनत् ॥१॥
नृवद्दस्रा मनोयुजा रथेन पृथुपाजसा। सचेथे अश्विनोषसम् ॥२॥
युवाभ्यां वाजिनीवसू प्रति स्तोमा अदृक्षत। वाचं दूतो यथोहिषे ॥३॥

5.

Dūrád ihéva yát saty áruṇápsur áṣiṣvitat | ví bhānúṃ viṣvádhatanat || 1 || nṛivád dasra manoyújā ráthena prithupájasā | sácethe aṣvinoshásam || 2 || yuvábhyāṃ vājinīvasū práti stómā adṛikshata | vácaṃ dūtó yáthohishe || 3 ||

पुरुप्रिया ण ऊतये पुरुमन्द्रा पुरूवसू। स्तुषे कण्वासो अश्विना ॥४॥
मंहिष्ठा वाजसातमेषयन्ता शुभस्पती। गन्तारा दाशुषो गृहम् ॥५॥

purupriyá ṇa ūtáye purumandrá purūvásū | stushé káṇvāso aṣvínā || 4 || mánhishṭhā vājasátamesháyantā ṣubhás pátī | gántārā dāṣúsho gṛihám || 5 || 1 ||

॥२॥ ता सुदेवाय दाशुषे सुमेधामवितारिणीम्। घृतैर्गव्यूतिमुक्षतम् ॥६॥

tá sudeváya dāṣúshe sumedhám ávitāriṇīm | ghṛitaír gávyūtim ukshatam || 6 ||

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5

When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

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आ नः स्तोममुप द्रवत्तूयं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥
येभिस्तिस्रः परावतो दिवो विश्वानि रोचना । त्रीँरक्तून्परिदीयथः ॥८॥
उत नो गोमतीरिष उत सातीरहर्विदा । वि पथः सातये सितम् ॥९॥
आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् । वोळ्हमश्वावतीरिषः ॥१०॥

á na stómam úpa dravát tū́yam
ṣyenébhir āṣúbhiḥ | yātám áṣvebhir aṣvinā || 7 || yébhis
tisráḥ parāváto divó víṣvāni rocanā́ | trī́m̐r aktū́n paridíya-
thaḥ || 8 || utá no gómatīr ísha utá sātī́r aharvidā | ví pa-
tháḥ sātáye sitam || 9 || ā́ no gómantam aṣvinā suvī́ram
suráthaṃ rayím | volhám áṣvāvatīr íshaḥ || 10 || २ ||

॥३॥ वावृधाना शुभस्पती दस्रा हिरण्यवर्तनी । पिबतं सोम्यं मधु ॥११॥
अस्मभ्यं वाजिनीवसू मघवद्भ्यश्च सप्रथः । छर्दिर्यन्तमदाभ्यम् ॥१२॥
नि षु ब्रह्म जनानां याविष्टं तूयमा गतम् । मो ष्व१न्याँ उपारतम् ॥१३॥
अस्य पिबतमश्विना युवं मदस्य चारुणः । मध्वो रातस्य धिष्ण्या ॥१४॥
अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vāvṛidhānā́ ṣubhas patī dásrā híraṇyavartanī | píbataṃ
somyám mádhu || 11 || asmábhyaṃ vājinīvasū maghávad-
bhyaṣ ca sapráthaḥ | chardír yantam ádābhyam || 12 || ní
shú bráhma jánānāṃ yā́vishṭaṃ tū́yam ā́ gatam | mó shv
ànyā́n̐ úpāratam || 13 || asyá pibatam aṣvinā yuvám máda-
sya cā́ruṇaḥ | mádhvo rātásya dhishṇyā || 14 || asmé ā́ va-
hataṃ rayíṃ ṣatávantaṃ sahasríṇam | purukshúṃ viṣvádhā-
yasam || 15 || ३ ||

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O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15

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४॥ पुरुत्रा चिद्धि वां नरा विह्वयन्ते मनीषिणः । वाघद्भिरश्विना गतम् ॥१६॥
जनासो वृक्तबर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना ॥१७॥
अस्माकमद्य वामयं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां भूत्वश्विना ॥१८॥

purutrā́ cid dhí vām narā vihváyante manīshíṇaḥ | vāghádbhir aṣvinā́ gatam || 16 || jánāso vṛiktábarhisho havíshmanto araṃkṛítaḥ | yuvā́ṃ havante aṣvinā || 17 || asmā́kam adyá vām ayám stómo vā́hishṭho ántamaḥ | yuvā́bhyām bhūtv aṣvinā || 18 ||

यो ह वां मधुनो दृतिराहितो रथचर्षणे । ततः पिबतमश्विना ॥१९॥
तेन नो वाजिनीवसू पश्वे तोकाय शं गवे । वहतं पीवरीरिषः ॥२०॥

yó ha vām mádhuno dṛítir ā́hito ratha-
cárshaṇe | tátaḥ pibatam aṣvinā || 19 || téna no vājinīvasū
páṣve tokā́ya ṣáṃ gáve | váhatam pī́varīr íshaḥ || 20 || 4 ||

॥५॥ उत नो दिव्या इष उत सिन्धूँरहर्विदा । अप द्वारेव वर्षथः ॥२१॥

utá no divyā́ ísha utá síndhūṅr aharvidā | ápa dvā́reva varshathaḥ || 21 ||

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O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21

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कदा वां तौग्र्यो विधत्समुद्रे जहितो नरा । यद्वां रथो विभिष्पतात् ॥२२॥
युवं कण्वाय नासत्यापिरिप्ताय हर्म्ये । शश्वदूतीर्दशस्यथः ॥२३॥
ताभिरा यातमूतिभिर्नव्यसीभिः सुशस्तिभिः । यद्वां वृषण्वसू हुवे ॥२४॥
यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vām taugryó vidhat samudré jahitó
narā | yád vām rátho víbhish pátāt || 22 || yuvám kánvāya
nāsatyápiriptāya harmyé | sásvad ūtír dasasyathah || 23 ||
tā́bhir ā́ yātam ūtíbhir návyasībhih susastíbhih | yád vām
vrishanvasū huvé || 24 || yátha cit kánvam ávatam priyá-
medham upastutám | átrim siñjáram asvinā || 25 || 5 ||

॥६॥ यथोत कृत्व्ये धनेंशुं गोष्वगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥
एतावद्वां वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सुम्नमीमहे ॥२७॥

yáthotá krítvye dhánc 'nsúm góshv agástyam | yáthā
vā́jeshu sóbharim || 26 || ctā́vad vām vrishanvasū áto vā
bhū́yo asvinā | grinántah sumnám īmahe || 27 ||

रथं हिरण्यवन्धुरं हिरण्याभीशुमश्विना । आ हि स्थाथो दिविस्पृशम् ॥२८॥
हिरण्ययी वां रभिरीषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥
तेन नो वाजिनीवसू परावतश्चिदा गतम् । उपेमां सुष्टुतिं मम ॥३०॥

ráthaṃ hí-
ranyavandhuram híranyābhīsum asvinā | ā́ hí sthā́tho di-
visprísam || 28 || hiranyáyī vām rábhir īshā́ áksho hiranyá-
yah | ubhā́ cakrá hiranyáyā || 29 || téna no vājinīvasū parā-
vátas cid ā́ gatam | úpemā́m sushtutím máma || 30 || 6 ||

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O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truthful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O tiwns, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30

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॥७॥ आ वहेथे पराकात्पूर्वीरश्नन्तावश्विना । इषो दासीरमर्त्या ॥३१॥
आ नो द्युम्नैरा श्रवोभिरा राया यातमश्विना । पुरुश्चन्द्रा नासत्या ॥३२॥
एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः । अच्छा स्वध्वरं जनम् ॥३३॥
रथं वामनुगायसं य इषा वर्तते सह । न चक्रमभि बाधते ॥३४॥
हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः । धीजवना नासत्या ॥३५॥

á vahethe parākā́t pūrvī́r aṣnántāv aṣvinā | ísho dā́sīr amartyā || 31 || ā́ no dyumnaír ā́ ṣrávobhir ā́ rāyā́ yātam aṣvinā | púruṣcandrā nā́satyā || 32 || éhá vām prushitápsavo váyo vahantu parṇínaḥ | áchā svadhvarám jánam || 33 || rátham vām ánugāyasaṃ yá ishā́ vártate sahá | ná cakrám abhí bādhate || 34 || hiraṇyáyena ráthena dravátpāṇibhir áṣvaiḥ | dhī́javanā nā́satyā || 35 || 7 ||

॥८॥ युवं मृगं जागृवांसं स्वदथो वा वृषण्वसू । ता नः पृङ्क्तमिषा रयिम् ॥३६॥
ता मे अश्विना सनीनां विद्यातं नवानाम् ।
यथा चिच्चैद्यः कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥३७॥
यो मे हिरण्यसंदृशो दश राज्ञो अमंहत ।
अधस्पदा इच्चैद्यस्य कृष्टयश्चर्मम्ना अभितो जनाः ॥३८॥
माकिरेना पथा गाद्येनेमे यन्ति चेदयः ।
अन्यो नेत्सूरिरोहते भूरिदावत्तरो जनः ॥३९॥

yuvám mṛigáṃ jāgṛivā́ṅsaṃ svádatho vā vṛishaṇvasū | tā́ naḥ priṅktam ishā́ rayím || 36 || tā́ me aṣvinā sanīnā́ṃ vidyā́taṃ návānām | yáthā cic caidyáḥ kaṣúḥ ṣatám úshṭrānāṃ dádat sahásrā dáṣa gónām || 37 || yó me híraṇyasaṃdṛiṣo dáṣa rā́jño ámaṅhata | adhaspadā́ íc caidyásya kṛishṭáyaṣ carmamnā́ abhíto jánāḥ || 38 || mákir enā́ pathā́ gād yéneme yánti cedáyaḥ | anyó nét sūrír óhate bhūridā́vattaro jánaḥ || 39 || 8 ||

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O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39

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(६) षष्ठं सूक्तम्

(१–४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य काण्वो वत्स ऋषिः । (१–४५) प्रथमादिपञ्चचत्वारिंशदृचामिन्द्रः, (४६–४८) षट्चत्वारिंश्यादितृचस्य च पारशव्यस्य तिरिन्दिरस्य दानस्तुतिर्देवता । गायत्री छन्दः ॥

॥१०॥ म॒हाँ इन्द्रो॒ य ओज॑सा प॒र्जन्यो॑ वृ॒ष्टि॒माँ इ॑व । स्तोमै॑र्व॒त्सस्य॑ वावृधे ॥१॥
प्र॒जामृ॒तस्य॒ पिप्र॑तः॒ प्र यद्भर॑न्त॒ वह्न॑यः । विप्रा॑ ऋ॒तस्य॒ वाह॑सा ॥२॥
कण्वा॒ इन्द्रं॒ यदक्र॑त॒ स्तोमै॑र्य॒ज्ञस्य॒ साध॑नम् । जा॒मि ब्रु॑वत॒ आयु॑धम् ॥३॥
सम॑स्य म॒न्यवे॒ विशो॒ विश्वा॑ नमन्त कृ॒ष्टयः॑ । स॒मु॒द्राये॑व॒ सिन्ध॑वः ॥४॥
ओज॒स्तद॑स्य तित्विष उ॒भे यत्स॒मव॑र्तयत् । इन्द्र॒श्चर्मे॑व॒ रोद॑सी ॥५॥

6.

Maháñ índro yá ójasā parjáñyo vrishṭimáñ iva | stómair vatsásya vāvṛidhe || 1 || prajám ṛitásya pípratah prá yád bháranta váhnayah | víprā ṛitásya váhasā || 2 || káṇvā índram yád ákrata stómair yajñásya sádhanam | jāmí bruvata áyudham || 3 || sám asya manyáve víṣo víṣvā namanta krishṭáyaḥ | samudráyeva síndhavaḥ || 4 || ójas tád asya titvisha ubhé yád samávartayat | índraṣ cármeva ródasī || 5 || १ ||

॥११॥ वि चि॑द्वृ॒त्रस्य॒ दोध॑तो॒ वज्रे॑ण श॒तप॑र्वणा । शिरो॑ बिभेद वृ॒ष्णिना॑ ॥६॥
इ॒मा अ॒भि प्र णो॑नुमो वि॒पामग्रे॑षु धी॒तयः॑ । अ॒ग्नेः शो॒चिर्न दि॒द्युतः॑ ॥७॥
गुहा॑ स॒तीरुप॒ त्मना॒ प्र यच्छोच॑न्त धी॒तयः॑ । कण्वा॑ ऋ॒तस्य॒ धार॑या ॥८॥

ví cid vṛitrásya dódhato vájreṇa ṣatáparvaṇā | ṣíro bibheda vṛishṇínā || 6 || imá abhí prá ṇonumo vipám ágreshu dhītáyaḥ | agnéḥ ṣocír ná didyútaḥ || 7 || gúha satír úpa tmánā prá yác chócanta dhītáyaḥ | káṇvā ṛitásya dháraya || 8 ||

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6

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order. 2

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine. 8

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प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥
अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥१०॥

prá tám indra naṣīmahi rayím gómantam aṣvínam | prá bráhma pūrvácittaye || 9 || ahám íd dhí pitúsh pári medhám ṛitásya jagrábha | ahám sū́rya ivājani || 10 || 10 ||

॥११॥ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिद्दधे ॥११॥
ये त्वामिन्द्र न तुष्टुवुरृषयो ये च तुष्टुवुः । ममेद्वर्धस्व सुष्टुतः ॥१२॥
यदस्य मन्युरध्वनीद्वि वृत्रं पर्वशो रुजन् । अपः समुद्रमैरयत् ॥१३॥

ahám pratnéna mánmanā gíraḥ ṣumbhāmi kaṇvavát | yénéndraḥ ṣúshmam íd dadhé || 11 || yé tvám indra ná tushṭuvúr ṛíshayo yé ca tushṭuvúḥ | mámed vardhasva súshṭutaḥ || 12 || yád asya manyúr ádhvanīd ví vṛitrám parvaṣó ruján | apáḥ samudrám aírayat || 13 ||

नि शुष्ण इन्द्र धर्णसिं वज्रं जघन्थ दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥
न द्याव इन्द्रमोजसा नान्तरिक्षाणि वज्रिणम् । न विव्यचन्त भूमयः ॥१५॥

ní ṣúshṇa índra dharṇasím vájram jaghantha dásyavi | vṛíshā hy ùgra ṣṛiṇvishé || 14 || ná dyā́va índram ójasā nántárikshāṇi vajríṇam | ná vivyacanta bhū́mayaḥ || 15 || 11 ||

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O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life. 9

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if. 10

Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises. 12

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom. 13

O Lord of resplendence, those thiefs and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

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॥१२॥ यस्त इन्द्र महीरपः स्तभूयमान आशयत् । नि तं पद्यासु शिश्नथः ॥१६॥
य इमे रोदसी मही समीची समजग्रभीत् । तमोभिरिन्द्र तं गुहः ॥१७॥
य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः । ममेदुग्र श्रुधी हवम् ॥१८॥
इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम् । एनामृतस्य पिप्युषीः ॥१९॥
या इन्द्र प्रस्वस्त्वासा गर्भमचक्रिरन् । परि धर्मेव सूर्यम् ॥२०॥

yás ta indra mahī́r apá stabhūyámāna ā́ṣayat | ní tám pádyāsu ṣiṣnathaḥ || 16 || yá imé ródasī mahí samīcī́ samájagrabhīt | támobhir indra tám guhaḥ || 17 || yá indra yátayas tvā bhṛígavo yé ca tushṭuvúḥ | máméd ugra ṣrudhī hávam || 18 || imā́s ta indra pṛíṣnayo ghṛitám duhata āṣíram | enā́m ṛitásya pipyúshīḥ || 19 || yā́ indra prasvàs tvāsā́ gárbham ácakriran | pári dhármeva sū́ryam || 20 || 12 ||

॥१३॥ त्वामिच्छवसस्पते कण्वा उक्थेन वावृधुः । त्वां सुतास इन्दवः ॥२१॥
तवेदिन्द्र प्रणीतिषूत प्रशस्तिरद्रिवः । यज्ञो वितन्तसाय्यः ॥२२॥

tvā́m íc chavasas pate káṇvā ukthéna vāvṛidhuḥ | tvā́m sutā́sa índavaḥ || 21 || távéd indra práṇītishūtá práṣastir adrivaḥ | yajñó vitantasā́yyaḥ || 22 ||

आ न इन्द्र महीमिषं पुरं न दर्षि गोमतीम् । उत प्रजां सुवीर्यम् ॥२३॥
उत त्यदाश्वश्व्यं यदिन्द्र नाहुषीष्वा । अग्रे विक्षु प्रदीदयत् ॥२४॥

ā́ na indra mahī́m ísham púram ná darshi gómatīm | utá prajā́m suvī́ryam || 23 || utá tyád āṣvā́ṣvyam yád indra nā́hushīshv ā́ | ágre vikshú pradī́dayat || 24 ||

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O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sarcrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamantine will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24

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अभि व्रजं न तत्निषे सूर उपाकचक्षसम् । यदिन्द्र मृळयासि नः ॥२५॥

abhí vrajáṃ ná tatnishe sūra upā-
kácakshasam | yád indra mrilávāsi naḥ || 25 || 13 ||

॥१४॥ यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः । महाँ अपार ओजसा ॥२६॥
तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये । उरुज्रयसमिन्दुभिः ॥२७॥
उपह्वरे गिरीणां संगथे च नदीनाम् । धिया विप्रो अजायत ॥२८॥
अतः समुद्रमुद्वतश्चिकित्वाँ अव पश्यति । यतो विपान एजति ॥२९॥
आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यदिध्यते दिवा ॥३०॥

yád angá tavishīyása índra prarā́jasi kshitīḥ | mahā́ṅ apārá ójasā || 26 || táṃ tvā havíshmatīr víṣa úpa bruvata ūtáye | urujráyasam índubhiḥ || 27 || upahvaré girīṇā́ṃ saṃgathé ca nadī́nām | dhiyā́ vípro ajāyata || 28 || átaḥ samudrám udvátaṣ cikitvā́ṅ áva paṣyati | yáto vipānā́ éjati || 29 || ā́d ít pratnásya rétaso jyótish paṣyanti vāsarám | paró yád idhyáte divā́ || 30 || 14 ||

॥१५॥ कण्वास इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शविष्ठ वृष्ण्यम् ॥३१॥
इमां म इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम् ॥३२॥
उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतक्ष्म जीवसे ॥३३॥
अभि कण्वा अनूषतापो न प्रवता यतीः । इन्द्रं वनन्वती मतिः ॥३४॥

káṇvāsa indra te matíṃ víṣve vardhanti paúṅsyam | utó ṣavishṭha vṛíshṇyam || 31 || imā́m ma indra sushṭutíṃ jushásva prá sú mā́m ava | utá prá vardhayā matím || 32 || utá brahmaṇyā́ vayáṃ túbhyam pravṛiddha vajrivaḥ | víprā atakshma jīváse || 33 || abhí káṇva anūshatā́po ná praváta yatīḥ | índram vánanvatī matíḥ || 34 ||

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O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34

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इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः । अनुत्तमन्युमजरम् ॥३५॥

índram ukthāni vā-
vṛidhuḥ samudrám iva síndhavaḥ | ánuttamanyum ajáram
|| 35 || 15 ||

॥१६॥ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥
त्वामिद्वृत्रहन्तम जनासो वृक्तबर्हिषः । हवन्ते वाजसातये ॥३७॥
अनु त्वा रोदसी उभे चक्रं न वर्त्येतशम् । अनु सुवानास इन्दवः ॥३८॥
मन्दस्वा सु स्वर्णर उतेन्द्र शर्यणावति । मत्स्वा विवस्वतो मती ॥३९॥
वावृधान उप द्यवि वृषा वज्र्यरोरवीत् । वृत्रहा सोमपातमः ॥४०॥

á no yāhi parāváto háribhyām haryatábhyām | imám
indra sutám piba || 36 || tvám íd vṛitrahantama jánāso vṛik-
tábarhishaḥ | hávante vájasātaye || 37 || ánu tvā ródasī
ubhé cakrám ná varty étaṣam | ánu suvanása índavaḥ || 38 ||
mándasvā sú svàrṇara uténdra ṣaryaṇávati | mátsvā víva-
svato matí || 39 || vāvṛidhāná úpa dyávi vṛíshā vajry àroravīt |
vṛitrahá somapátamaḥ || 40 || 16 ||

॥१७॥ ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा । इन्द्र चोष्कूयसे वसु ॥४१॥
अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

ríshir hí pūrvajá ásy éka íṣāna ójasā | índra coshkū-
yáse vásu || 41 || asmákam tvā sutáñ úpa vītápṛishṭhā abhí
práyaḥ | ṣatám vahantu hárayaḥ || 42 ||

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As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wiṣe men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamantine will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

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इमां सु पूर्व्यां धियं मधोर्घृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥
इन्द्रमिद्विमहीनां मेधे वृणीत मर्त्यः । इन्द्रं सनिष्युरूतये ॥४४॥
अर्वाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imáṃ sú pūrvyáṃ
dhíyam mádhor ghṛitásya pipyúshīm | káṇvā ukthéna vā-
vṛidhuḥ || 43 || índram íd vímahīnām médhe vṛiṇīta már-
tyaḥ | índraṃ sanishyúr ūtáye || 44 || arvā́ñcaṃ tvā puru-
shṭuta priyámedhastutā hárī | somapéyāya vakshataḥ || 45 ||

शतमहं तिरिन्दिरे सहस्रं पर्शावा ददे । राधांसि याद्वानाम् ॥४६॥
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् । ददुष्पज्राय साम्ने ॥४७॥
उदानट् ककुहो दिवमुष्ट्राञ्चतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

ṣatám ahám tiríndire sahásram párṣāv ā́ dade | rádhāṅsi
yā́dvānām || 46 || tríṇi ṣatány árvatām sahásrā dáṣa gó-
nām | dadúsh pajráya sā́mne || 47 || úd ānaṭ kakuhó dívam
úshṭrāñ caturyújo dádat | ṣrávasā yā́dvaṃ jánam || 48 || 17 ||

(७) सप्तमं सूक्तम्

(१–३६) षट्त्रिंशदृचस्यास्य सूक्तस्य काण्वः पुनर्वत्स ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१८॥ प्र यद्वस्त्रिष्टुभमिषं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥१॥

7.

Prá yád vas trishṭúbham ísham máruto vípro ákṣharat |
ví párvateshu rājatha || 1 ||

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The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers. will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chanters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1

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यदङ्ग तविषीयवो यामं शुभ्रा अचिध्वम् । नि पर्वता अहासत ॥२॥
उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः । धुक्षन्त पिप्युषीमिषम् ॥३॥
वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् । यद्यामं यान्ति वायुभिः ॥४॥
नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे । महे शुष्माय येमिरे ॥५॥

yád aṅgá tavishīyavo yā́maṃ ṣubhrā ácidhvam | ní párvatā ahāsata || 2 || úd īrayanta vāyúbhir vāṣrā́saḥ pṛ́ṣṇimātaraḥ | dhukshánta pipyúshīm ísham || 3 || vápanti marúto míham prá vepayanti párvatān | yád yā́maṃ yā́nti vāyúbhiḥ || 4 || ní yád yā́māya vo girír ní síndhavo vídharmaṇe | mahé ṣúshmāya yemiré || 5 || 18 ||

॥१९॥ युष्माँ उ नक्तमूतये युष्मान्दिवा हवामहे । युष्मान्प्रयत्यध्वरे ॥६॥
उदु त्ये अरुणप्सवश्चित्रा यामेभिरीरते । वाश्रा अधि ष्णुना दिवः ॥७॥
सृजन्ति रश्मिमोजसा पन्थां सूर्याय यातवे । ते भानुभिर्वि तस्थिरे ॥८॥
इमां मे मरुतो गिरमिमं स्तोममृभुक्षणः । इमं मे वनता हवम् ॥९॥
त्रीणि सरांसि पृश्नयो दुदुह्रे वज्रिणे मधु । उत्सं कवन्धमुद्रिणम् ॥१०॥
॥२०॥ मरुतो यद्ध वो दिवः सुम्नायन्तो हवामहे । आ तू न उप गन्तन ॥११॥

yushmā́ñ u náktam ūtáye yushmā́n dívā havāmahe | yushmā́n prayaty àdhvaré || 6 || úd u tyé aruṇápsavaṣ citrā́ yā́mebhir īrate | vāṣrā́ ádhi shṇúnā diváḥ || 7 || sṛjánti raṣmím ójasā pánthāṃ sū́ryāya yā́tave | té bhānúbhir ví tasthire || 8 || imā́m me maruto gíram imám stómam ṛibhukshaṇaḥ | imám me vanatā hávam || 9 || trī́ṇi sárāṅsi pṛ́ṣnayo duduhré vajríṇe mádhu | útsaṃ kávandham udríṇam | 10 ||

máruto yád dha vo diváḥ sumnāyánto hávāmahe | ā́ tū́ na úpa gantana || 11 ||

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O dear bright ones, fain to show your might, you move your gigantic vehicles on your course; and then the mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise themselves along with winds. They pour down the streams of food. 3

When they go their way with the winds, the clouds spread the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly surrender themselves before your mighty force. 5

We invoke you for defence during night and also during day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened rein so that the sun may proceed on his path. Then they spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my hymn of praise, my song, and my invocation. 9

The milch-kine, as if, have filled for the Lord of punitive justice, three lakes of sweet water from the dripping water-bearing clouds. 10

O vital principles, we, who seek happiness in life, hereby invoke you from the sky; please do come to us quickly. 11

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यूयं हि ष्ठा सुदानवो रुद्रा ऋभुक्षणो दमे । उत प्रचेतसो मदे ॥१२॥
आ नो रयिं मदच्युतं पुरुक्षुं विश्वधायसम् । इयर्ता मरुतो दिवः ॥१३॥
अधीव यद्गिरीणां यामं शुभ्रा अचिध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥
एतावतश्चिदेषां सुम्नं भिक्षेत मर्त्यः । अदाभ्यस्य मन्मभिः ॥१५॥

yūyáṃ hí shṭhā́ sudā́navo rúdrā ṛibhukshaṇo dáme | utá prácetaso máde || 12 || ā́ no rayím madacyútam purukshúṃ viṣvádhāyasam | íyartā maruto diváḥ || 13 || ádhīva yád girīṇā́ṃ yā́maṃ ṣubhrā ácidhvam | suvānaír mandadhva índubhiḥ || 14 || etā́vataṣ cid eshāṃ sumnáṃ bhiksheta mártyaḥ | ádābhyasya mánmabhiḥ || 15 || 20 ||

॥२१॥ ये द्रप्सा इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षितम् ॥१६॥
उदु स्वानेभिरीरत उद्रथैरुदु वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥
येनाव तुर्वशं यदुं येन कण्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥
इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धान्काण्वस्य मन्मभिः ॥१९॥
क्व नूनं सुदानवो मदथा वृक्तबर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥
॥२२॥ नहि ष्म यद्ध वः पुरा स्तोमेभिर्वृक्तबर्हिषः । शर्धाँ ऋतस्य जिन्वथ ॥२१॥

yé drapsā́ iva ródasī dhámanty ánu vṛishṭíbhiḥ | útsaṃ duhánto ákshitam || 16 || úd u svānébhir īrata úd ráthair úd u vāyúbhiḥ | út stómaiḥ pṛíṣnimātaraḥ || 17 || yénāvá turváṣaṃ yáduṃ yéna káṇvaṃ dhanaspṛítam | rāyé sú tásya dhīmahi || 18 || imā́ u vaḥ sudānavo ghṛitáṃ ná pipyúshīr íshaḥ | várdhān kāṇvásya mánmabhiḥ || 19 || kvà nūnáṃ sudānavo mádathā vṛiktabarhishaḥ | brahmā́ kó vaḥ saparyati || 20 || 21 ||

nahí shma yád dha vaḥ purā́ stómebhir vṛiktabarhishaḥ | ṣárdhām̐ ṛitásya jínvatha || 21 ||

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O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you ? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21

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समु त्ये महतीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥
वि वृत्रं पर्वशो ययुर्वि पर्वताँ अराजिनः । चक्राणा वृष्णि पौंस्यम् ॥२३॥
अनु त्रितस्य युध्यतः शुष्ममावन्नुत क्रतुम् । अन्विन्द्रं वृत्रतूर्ये ॥२४॥
विद्युद्धस्ता अभिद्यवः शिप्राः शीर्षन्हिरण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sám u tyé mahatír apáḥ
sáṃ kshoṇí sám u sū́ryam | sáṃ vájram parvaṣó dadhuḥ
|| 22 || ví vṛitrám parvaṣó yayur ví párvatām̐ arājínaḥ | ca-
krāṇā́ vṛíshṇi paúṅsyam || 23 || ánu tritásya yúdhyataḥ ṣúsh-
mam āvann utá krátum | ánv índram vṛitratū́rye || 24 || vi-
dyúddhastā abhídyavaḥ ṣíprāḥ ṣīrshán hiraṇyáyīḥ | ṣubhrā́
vy àñjata ṣriyé || 25 || 22 ||

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्भिया ॥२६॥
आ नो मखस्य दावनेऽश्वैर्हिरण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uṣánā yát parāváta ukshṇó rándhram áyātana | dyaúr
ná cakradad bhiyā́ || 26 || ā́ no makhásya dāváné 'ṣvair hí-
raṇyapāṇibhiḥ | dévāsa úpa gantana || 27 ||

यदेषां पृषती रथे प्रष्टिर्वहति रोहितः । यान्ति शुभ्रा रिणन्नपः ॥२८॥
सुषोमे शर्यणावत्यार्जीके पस्त्यावति । ययुर्निचक्रया नरः ॥२९॥

yád eshām
pṛíshatī ráthe práshṭir váhati róhitaḥ | yā́nti ṣubhrā́ riṇánn
apáḥ || 28 || sushóme ṣaryaṇā́vaty ārjīké pastyā̀vati | yayúr
nícakrayā náraḥ || 29 ||

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They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29

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कुदा गंच्छाथ मरुत इत्था विप्रं हवंमानम् । मार्डीकेभिर्नार्धमानम् ॥३०॥

kadā́ gachātha maruta itthā́ vípram̩ hávamānam | mārḍīkébhir nā́dhamānam || 30 || 23 ||

॥२४॥ कद्धं नूनं कंधप्रियो यदिन्द्रमजंहातन । को वः सखित्व ओंहते ॥३१॥
सहो षु णो वज्रहस्तैः कण्वांसो अग्निं मरुद्भिः । स्तुषे हिरंण्यवाशीभिः ॥३२॥
ओ षु वृष्णः प्रयंज्यूना नव्यंसे सुवितायं । ववृत्यां चित्रवांजान् ॥३३॥
गिरयंश्चिन्नि जिहते पर्शानासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥
आक्ष्णयावानो वहन्त्यन्तरिक्षेण पतंतः । धातारः स्तुवते वयः ॥३५॥
अग्निर्हि जानि पूर्व्यश्छन्दो न सूरो अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kád dha nunám̩ kadhapriyo yád índram ájahātana | kó vaḥ sakhitvá ohate || 31 || sahó shú ṇo vájrahastaiḥ káṇvāso agním marúdbhiḥ | stushé híraṇyavāṣībhiḥ || 32 || ó shú vríshṇaḥ práyajyūn á návyase suvitáya | vavṛityám̩ citrávajān || 33 || giráyaṣ cin ní jihate párṣānāso mányamānāḥ | párvatāṣ cin ní yemire || 34 || ákshṇayávāno vahanty antárikshena pátataḥ | dhátāra stuvaté váyaḥ || 35 || agnír hí jáni púrvyáṣ chándo ná súro arcísha | té bhānúbhir ví tasthire || 36 || 24 ||

(८) अष्टमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य काण्वः सध्वंस ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥२५॥ आ नो विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
दस्रा हिरण्यवर्तनी पिबतं सोम्यं मधु ॥१॥

8.

Á no víṣvābhir ūtíbhir áṣvinā gáchatam̩ yuvám | dásra híraṇyavartanī píbatam somyám mádhu || 1 ||

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O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun? Who is there that enjoys your friendship? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunder-bolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

8

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1

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आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥२॥
आ यातं नहुषस्पर्यान्तरिक्षात्सुवृक्तिभिः ।
पिबाथो अश्विना मधु कण्वानां सवने सुतम् ॥३॥
आ नो यातं दिवस्पर्यान्तरिक्षादधप्रिया ।
पुत्रः कण्वस्य वामिह सुषाव सोम्यं मधु ॥४॥
आ नो यातमुपश्रुत्यश्विना सोमपीतये ।
स्वाहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

á nūnám yā-
tam aṣvinā ráthena sū́ryatvacā | bhújī híraṇyapeṣasa kávī
gámbhīracetasā || 2 || ā́ yātam náhushas páry ántárikshat
suvṛiktíbhiḥ | píbātho aṣvinā mádhu káṇvānaṃ sávane su-
tám || 3 || ā́ no yātaṃ divás páry ántárikshād adhapriyā |
putráḥ káṇvasya vām ihá susháva somyám mádhu || 4 || á
no yātam úpaṣruty áṣvinā sómapītaye | sváhā stómasya
vardhanā prá kavī dhītíbhir narā || 5 || 25 ||

॥२६॥ यच्चिद्धि वां पुर ऋषयो जुहूरेऽवसे नरा ।
आ यातमश्विना गतमुपेमां सुष्टुतिं मम ॥६॥
दिवश्चिद्रोचनादध्या नो गन्तं स्वर्विदा ।
धीभिर्वत्सप्रचेतसा स्तोमेभिर्हवनश्रुता ॥७॥
किमन्ये पर्यासतेऽस्मत्स्तोमेभिरश्विना ।
पुत्रः कण्वस्य वामृषिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yác cid dhí vām purá ṛíshayo juhūré 'vase narā | á
yātam aṣvinā́ gatam úpemáṃ sushṭutím máma || 6 || divás
cid rocanā́d ádhy ā́ no gantaṃ svarvidā | dhībhír vatsapra-
cetasā stómebhir havanaṣrutā || 7 || kím anyé páry āsate
'smát stómebhir aṣvínā | putráḥ káṇvasya vām ṛíshir gīr-
bhír vatsó avīvṛidhat || 8 ||

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O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8

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आ वां विप्र इहावसेऽह्वत्स्तोमेभिरश्विना ।
अरिप्रा वृत्रहन्तमा ता नो भूतं मयोभुवा ॥९॥
आ यद्वां योषणा रथमतिष्ठद्वाजिनीवसू ।
विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

á vāṃ vípra iliávasé 'hvat stómebhir aṣvinā | áriprā vṛítrahantamā tá no bhūtam mayobhúvā || 9 || á yád vāṃ yóshaṇā rátham átishṭhad vājinīvasū | víṣvāny aṣvinā yuvám prá dhītány agachatam || 10 || 26 ||

॥२७॥ अतः सहस्रनिर्णिजा रथेना यातमश्विना ।
वत्सो वां मधुमद्वचोऽशंसीत्काव्यः कविः ॥११॥
पुरुमन्द्रा पुरूवसू मनोतरा रयीणाम् ।
स्तोमं मे अश्विनाविममभि वह्नी अनूषाताम् ॥१२॥
आ नो विश्वान्यश्विना धत्तं राधांस्यह्रया ।
कृतं न ऋत्वियावतो मा नो रीरधतं निदे ॥१३॥
यन्नासत्या परावति यद्वा स्थो अध्यम्बरे ।
अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥
यो वां नासत्यावृषिर्गीर्भिर्वत्सो अवीवृधत् ।
तस्मै सहस्रनिर्णिजमिषं धत्तं घृतश्चुतम् ॥१५॥

átaḥ sahásranirṇijā ráthená yātam aṣvinā | vatsó vām mádhumad vácó 'ṣaṅsīt kāvyáḥ kavíḥ || 11 || purumandrá purūvásū manotárā rayīṇám | stómam me aṣvínāv imám abhí váhnī anūshātām || 12 || á no víṣvāny aṣvinā dhattáṃ rádhāṅsy áhrayā | kṛitáṃ na ṛitvíyāvato má no rīradhataṃ nidé || 13 || yán nāsatyā parāváti yád vā sthó ádhy ámbare | átaḥ sahásranirṇijā ráthená yātam aṣvinā || 14 || yó vāṃ nāsatyāv ṛíshir gīrbhír vatsó ávīvṛidhat | tásmai sahásranirṇijam ísham dhattaṃ ghṛitaṣcútam || 15 || 27 ||

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O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity. 9

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish. 10

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you. 11

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer. 12

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler. 13

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments. 14

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments. 15

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॥२८॥ प्रास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम ।
यो वां सुम्नाय तुष्टवद्वसूयाद्दानुनस्पती ॥१६॥
आ नो गन्तं रिशादसेमं स्तोमं पुरुभुजा ।
कृतं नः सुश्रियो नरेमा दातमभिष्टये ॥१७॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
राजन्तावध्वराणामश्विना यामहूतिषु ॥१८॥
आ नो गन्तं मयोभुवाश्विना शंभुवा युवम ।
यो वां विपन्यू धीतिभिर्गीर्भिर्वत्सो अवीवृधत ॥१९॥
याभिः कण्वं मेधातिथिं याभिर्वशं दशव्रजम ।
याभिर्गोशर्यमावतं ताभिर्नोऽवतं नरा ॥२०॥

prásmā ūrjam ghritaścútam áṣvinā yáchatam yuvám | yó vām sumnáya tushṭávad vasūyád dānunas patī || 16 || á no gantam riṣādasemám stómam purubhujā | kritám naḥ suṣríyo naremá dātam abhíshṭaye || 17 || á vām víṣvābhir ūtíbhiḥ priyámedhā ahūshata | rájantāv adhvaráṇām áṣvinā yámahutishu || 18 || á no gantam mayobhúvāṣvinā ṣambhúvā yuvám | yó vām vipanyū dhītíbhir gīrbhír vatsó ávīvridhat || 19 || yábhiḥ káṇvam médhatithim yábhir váṣam dáṣavrajam | yábhir góṣaryam ávatam tábhir no 'vatam narā || 20 || 28 ||

॥२९॥ याभिर्नरा त्रसदस्युमावतं कृत्व्ये धने ।
ताभिः ष्वस्माँ अश्विना प्रावतं वाजसातये ॥२१॥
प्र वां स्तोमाः सुवृक्तयो गिरो वर्धन्त्वश्विना ।
पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥२२॥

yábhir narā trasádasyum ávatam krítvye dháne | tábhiḥ shv àsmáñ aṣvinā právatam vájasātaye || 21 || prá vām stómāḥ suvriktáyo gíro vardhantv aṣvinā | púrutrā vrítrahantamā tá no bhūtam purusprihā || 22 ||

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O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22

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त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।
कवी ऋतस्य पत्मभिरर्वाग्जीवेभ्यस्परि ॥२३॥

trī́ṇi padā́ny aṣvínor āvíḥ sā́nti gúhā paráḥ | kaví ṛitásya pátmabhir arvā́g jīvébhyas pári || 23 || 29 ||

(९) नवमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वः शशकर्ण ऋषिः । अश्विनौ देवते । (१. ४. ६. १४-१५) प्रथमाचतुर्थीषष्ठीचतुर्दशीपञ्चदशीनामृचां बृहती. (२-३. २० -२१) द्वितीयातृतीयाविंश्येकविंशीनां गायत्री. (५) पञ्चम्याः ककुप् . (७-८. १३. १६-१९.) सप्तम्यादितृचस्य त्रयोदश्या षोडश्यादिचतसृणाञ्चानुष्टुप् . (१०) दशम्यास्त्रिष्टुप् . (११) एकादश्या विराट् . (१२) द्वादश्याश्च जगती छन्दांसि ॥

॥३०॥ आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अरातयः ॥१॥
यदन्तरिक्षे यद्दिवि यत्पञ्च मानुषाँ अनु । नृम्णं तद्धत्तमश्विना ॥२॥
ये वां दंसांस्यश्विना विप्रासः परिमामृशुः । एवेत्काण्वस्य बोधतम् ॥३॥
अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते ।
अयं सोमो मधुमान्वाजिनीवसू येन वृत्रं चिकेतथः ॥४॥
यदप्सु यद्वनस्पतौ यदोषधीषु पुरुदंससा कृतम् ।
तेन माविष्टमश्विना ॥५॥

9.

Ā́ nūnám aṣvinā yuvám vatsásya gantam ávase | prásmai yachatam avṛikám pṛithú chardír yuyutáṃ yā́ árātayaḥ || 1 || yád antárikshe yád diví yát páñca mā́nushā̃ ánu | nṛimṇáṃ tád dhattam aṣvinā || 2 || yé vāṃ dáṅsāṅsy aṣvinā víprāsaḥ parimāmṛiṣúḥ | evét kāṇvásya bodhatam || 3 || ayáṃ vāṃ gharmó aṣvinā stómena pári shicyate | ayáṃ sómo mádhumān vājinīvasū yéna vṛitráṃ cíketathaḥ || 4 || yád apsú yád vánaspátau yád óshadhīshu purudaṅsasā kṛitám | téna māvishṭam aṣvinā || 5 || 30 ||

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The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm appreciation and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5

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॥३१॥ यन्नासत्या भुरण्यथो यद्वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥६॥
आ नूनमश्विनोर्ऋषिः स्तोमं चिकेत वामया ।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥७॥

yán nāsatyā bhuraṇyátho yád vā deva bhishajyáthaḥ | ayám vām vatsó matíbhir ná vindhate havíshmantam hí gáchathaḥ || 6 || á nūnám aṣvínor ṛíshi stómam ciketa vāmáyā | á sómam mádhumattamam gharmám siñcād átharvaṇi || 7 ||

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना ।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥८॥
यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद्वा वाणीभिरश्विनेवेत्काण्वस्य बोधतम् ॥९॥
यद्वां कक्षीवाँ उत यद्व्यश्व ऋषिर्यद्वां दीर्घतमा जुहाव ।
पृथी यद्वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥१०॥

á nūnám raghúvartanim rátham tishṭhātho aṣvinā | á vām stómā imé máma nábho ná cucyavīrata || 8 || yád adyá vām nāsatyokthaír ācucyuvīmáhi | yád vā vā́ṇībhir aṣvinevét kāṇvásya bodhatam || 9 || yád vām kakshívāñ utá yád vyàṣva ṛíshir yád vām dīrghátamā juhāva | pṛíthī yád vām vainyáḥ sā́daneshv evéd áto aṣvinā cetayethām || 10 || 31 ||

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O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire. 7

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven. 8

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially. 9

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation. 10

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॥३२॥ यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥११॥
यदिन्द्रेण सरथं याथो अश्विना यद्वा वायुना भवथः समोकसा ।
यदादित्येभिर्ऋभुभिः सजोषसा यद्वा विष्णोर्विक्रमणेषु तिष्ठथः ॥१२॥

yātám̐ chardishpá utá naḥ paraspá bhūtám̐ jagatpá utá nas tanūpá | vartís tokáya tánayāya yātam || 11 || yád índreṇa saráthaṃ yāthó aṣvinā yád vā vāyúnā bhávathaḥ sámokasā | yád ādityébhir ṛibhúbhiḥ sajóshasā yád vā víshṇor vikrámaṇeshu tíshṭhathaḥ || 12 ||

यदद्याश्विनावहं हुवेय वाजसातये ।
यत्पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥१३॥
आ नूनं यातमश्विनेमा हव्यानि वां हिता ।
इमे सोमासो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥१४॥

yád adyáṣvínāv ahám̐ huvéya vájasātaye | yát pṛitsú turváṇe sáhas ṭác chréshṭham aṣvínor ávaḥ || 13 || á nūnám̐ yātam aṣvinemá havyáni vām̐ hitá | imé sómāso ádhi turváṣe yádāv imé káṇveshu vām átha || 14 ||

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।
तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥१५॥

yán nāsatyā parāké arvāké ásti bheshajám | téna nūnám̐ vimadáya pracetasā chardír vatsáya yachatam || 15 || 32 ||

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Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15

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॥३३॥ अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥१६॥
प्र बोधयोषो अश्विना प्र देवि सूनृते महि ।
प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥१७॥

ábhutsy u prá devyā́ sākáṃ vācáhám aṣvínoḥ | vy ā̀var devy ā́ matíṃ ví rātím mártyebhyaḥ || 16 || prá bodhayosho aṣvínā prá devi sūnṛite mahi | prá yajñahotar ānushák prá mádāya ṣrávo bṛihát || 17 ||

यदुषो यासि भानुना सं सूर्येण रोचसे ।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥१८॥
यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥१९॥
प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे । प्र दक्षाय प्रचेतसा ॥२०॥
यन्नूनं धीभिरश्विना पितुर्योना निषीदथः । यद्वा सुम्नेभिरुक्थ्या ॥२१॥

yád usho yā́si bhānúnā sáṃ sū́ryeṇa rocase | ā́ hāyám aṣvíno rátho vartír yāti nṛipā́yyam || 18 || yád ā́pītāso aṅṣávo gā́vo ná duhrá ū́dhabhiḥ | yád vā vā́ṇīr ánūshata prá devayánto aṣvínā || 19 || prá dyumnā́ya prá ṣávase prá nṛishā́hyāya ṣármaṇe | prá dákshāya pracetasā || 20 || yán nūnáṃ dhībhír aṣvinā pitúr yónā nishī́dathaḥ | yád vā sumnébhir ukthyā || 21 || 33 ||

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I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21

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(१०) दशमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य घौरः काण्वः प्रगाथ ऋषिः। अश्विनौ देवते। (१) प्रथमर्चो बृहती. (२) द्वितीयाया मध्येज्योतिस्त्रिष्टुप् (३) तृतीयाया अनुष्टुप् (४) चतुर्थ्या आस्तारपङ्क्तिः. (५-६) पञ्चमीषष्ठयोश्च प्रगाथः (पञ्चम्या बृहती. षष्ठ्याः सतोबृहती) छन्दांसि ॥

॥३४॥ यत्स्थो दीर्घप्रसद्मनि यद्वादो रोचने दिवः ।
यद्वा समुद्रे अध्याकृते गृहेऽत आ यातमश्विना ॥१॥
यद्वा यज्ञं मनवे संमिमिक्षथुरेवेत्काण्वस्य बोधतम् ।
बृहस्पतिं विश्वान्देवाँ अहं हुव इन्द्राविष्णू अश्विनावाशुहेषसा ॥२॥
त्या न्व१श्विना हुवे सुदंससा गृभे कृता ।
ययोरस्ति प्र णः सख्यं देवेष्वध्याप्यम् ॥३॥
ययोरधि प्र यज्ञा असूरे सन्ति सूरयः ।
ता यज्ञस्याध्वरस्य प्रचेतसा स्वधाभिर्या पिबतः सोम्यं मधु ॥४॥
यदद्याश्विनावपाग्यत्प्राक्स्थो वाजिनीवसू ।
यद्द्रुह्यव्यनवि तुर्वशे यदौ हुवे वामथ मा गतम् ॥५॥
यदन्तरिक्षे पतथः पुरुभुजा यद्वेमे रोदसी अनु ।
यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yát sthó dīrgháprasadmani yád vādó rocané diváḥ |
yád vā samudré ádhy ā́krite grihé 'ta ā́ yātam asvinā || 1 ||
yád vā yajñám mánave sammimikshāthur evét kāṇvásya
bodhatam | bríhaspátim vísvan devā́ñ ahám huva índrāvíshṇū
asvínāv āsúhéshasā || 2 || tyā́ nv asvínā huve sudáṅsasa
gribhé kritā́ | yáyor ásti prá ṇaḥ sakhyám devéshv ádhy
ā́pyam || 3 || yáyor ádhi prá yajñā́ asūré sánti sūráyaḥ | tā́
yajñásyādhvarásya prácetasā svadhā́bhir yā́ píbataḥ so-
myám mádhu || 4 || yád adyā́svināv ápāg yát prā́k sthó vāji-
nīvasū | yád druhyávy ánavi turvásẹ yádau huvé vām átha
mā́ gatam || 5 || yád antárikshe pátathaḥ purubhujā yád
vemé ródasī ánu | yád vā svadhā́bhir adhitíshṭhatho rátham
áta ā́ yatam asvinā || 6 || 34 ||

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10

Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us. 1

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us. 2

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations. 3

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord. 4

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me. 5

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot. 6

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(११) एकादशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वो वत्स ऋषिः । अग्निर्देवता । (१) प्रथमर्चः प्रतिष्ठा गायत्री, (२) द्वितीयाया वर्धमाना गायत्री, (३–९) तृतीयादिसप्तानां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥३५॥ त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ॥१॥
त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥
स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥
अन्ति चित्सन्तमह यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥
मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

11.

Tvám agne vratapá asi devá á mártyeshv á | tvám yajñéshv íḍyaḥ || 1 || tvám asi praṣásyo vidátheshu sahan tya | ágne rathír adhvarāṇām || 2 || sá tvám asmád ápa dvísho yuyodhí jātavedaḥ | ádevīr agne árātīḥ || 3 || ánti cit sántam áha yajñám mártasya ripóḥ | nópa veshi jātavedaḥ || 4 || mártā ámartyasya te bhúri nāma manāmahe | víprāso jātávedasaḥ || 5 || 35 ||

॥३६॥ विप्रं विप्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥
आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वांकामया गिरा ॥७॥
पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥
समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रराधसम् ॥९॥

vípram víprāsó 'vase devám mártāsa ūtáye | agním gīr-bhír havāmahe || 6 || á te vatsó máno yamat paramác cit sadhásthāt | ágne tvámkāmayā girá || 7 || purutrá hí sadṛíñn ási víṣo víṣvā ánu prabhúḥ | samátsu tvā havāmahe || 8 || samátsv agním ávase vājayánto havāmahe | vájeshu citrá-rādhasam || 9 ||

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11

O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore we worship you in every benevolent task. 1

O mighty fire-divine, you must be glorified at our all congregations. You convey our offerings to Nature's bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and their godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man; our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9

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प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यंश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रयस्वास्मभ्यं च सौभगमा यंजस्व ॥१०॥

pratnó hí kam íḍyo adhvaréshu sanác ca hótā návyaş ca sátsi | svám̐ cagne tanvàm pipráyasvasmá-bhyam̐ ca saúbhagam á yajasva || 10 || 36 ||

(१२) द्वादशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य काण्वः पर्वत ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

१॥ य इन्द्र सोमपातमो मदः शविष्ठ चेतति । येना हंसि न्य१त्रिणं तमीमहे ॥१॥
येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् । येना समुद्रमाविथा तमीमहे ॥२॥
येन सिन्धुं महीरपो रथाँ इव प्रचोदयः । पन्थामृतस्य यातवे तमीमहे ॥३॥
इमं स्तोममभिष्टये घृतं न पूतमद्रिवः । येना नु सद्य ओजसा ववक्षिथ ॥४॥
इमं जुषस्व गिर्वणः समुद्र इव पिन्वते । इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥५॥

12.

Yá indra somapátamo mádaḥ şavishṭha cétati | yénā háṅsi ny àtríṇam̐ tám īmahe || 1 || yénā dáşagvam ádhri-gum̐ vepáyantam̐ svàrṇaram | yénā samudrám ávithā tám īmahe || 2 || yéna síndhum mahír apó ráthāṅ iva pracodá-yaḥ | pánthām ṛitásya yátave tám īmahe || 3 || imám̐ stó-mam abhíshṭaye ghṛitám̐ ná pūtám adrivaḥ | yénā nú sadyá ójasā vavákshitha || 4 || imám̐ jushasva girvaṇaḥ samudrá iva pinvate | índra víşvābhir ūtíbhir vavákshitha || 5 || 1 ||

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O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

12

O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month's sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteers their cars to the goal ; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey as (to happiness). 5

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॥२॥ यो नो देवः परावतः सखित्वनाय मामहे । दिवो न वृष्टिं प्रथयन्ववक्षिथ ॥६॥
ववक्षुरस्य केतवो उत वज्रो गभस्त्योः । यत्सूर्यो न रोदसी अवर्धयत् ॥७॥
यदि प्रवृद्ध सत्पते सहस्रं महिषाँ अघः । आदित्त इन्द्रियं महि प्र वावृधे ॥८॥
इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शसानमोषति । अग्निर्वनेव सासहिः प्र वावृधे ॥९॥
इयं त ऋत्वियावती धीतिरेति नवीयसी । सपर्यन्ती पुरुप्रिया मिमीत इत् ॥१०॥

yó no deváḥ parāvátaḥ sakhitvanáya māmahé | divó ná vrishṭím pratháyan vavákshitha || 6 || vavakshúr asya ketávo utá vájro gábhastyoḥ | yát sū́ryo ná ródasī ávardhayat || 7 || yádi pravriddha satpate sahásram mahishā́ñ ághaḥ | ā́d ít ta indriyám máhi prá vāvṛidhe || 8 || índraḥ sū́ryasya raṣmí-bhir ny àrṣasānám oshati | agnír váneva sāsahíḥ prá vāvṛi-dhe || 9 || iyáṃ ta ṛitvíyāvatī dhītír eti návīyasī | saparyántī purupriyā́ mímīta ít || 10 || 2 ||

॥३॥ गर्भो यज्ञस्य देवयुः क्रतुं पुनीत आनुषक् । स्तोमैरिन्द्रस्य वावृधे मिमीत इत् ॥११॥
सनिर्मित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वाशीव सुन्वते मिमीत इत् ॥१२॥
यं विप्रा उक्थवाहसोऽभिप्रमन्दुरायवः । घृतं न पिप्य आसन्यृतस्य यत् ॥१३॥

gárbho yajñásya devayúḥ krátum punīta ānushák | stó-mair índrasya vāvṛidhe mímīta ít || 11 | sanír mitrásya papratha índraḥ sómasya pītáye | prā́cī vā́ṣīva sunvaté mí-mīta ít || 12 || yáṃ víprā ukthávāhaso 'bhipramandúr āyá-vaḥ | ghritáṃ ná pipya āsány ṛitásya yát || 13 ||

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The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of divotional love in like manner as the worshipper's sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13

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उत स्वराजे अदितिः स्तोममिन्द्राय जीजनत । पुरुप्रशस्तमूतय ऋतस्य यत ॥१४॥
अभि वह्नय ऊतयेऽनूषत प्रशस्तये । न देव विव्रता हरी ऋतस्य यत ॥१५॥

utá svaráje áditi stómam índrāya jījanat | purupraṣastám ūtáya ṛitásya yát || 14 || abhí váhnaya ūtáyé 'nūshata práṣastaye | ná deva vívratā hárī ṛitásya yát || 15 || 3 ||

।४॥ यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥१६॥
यद्वा शक्र परावति समुद्रे अधि मन्दसे । अस्माकमित्सुते रणा समिन्दुभिः ॥१७॥

yát sómam indra víshṇavi yád vā gha tritá āptyé | yád vā marútsu mándase sám índubhiḥ || 16 || yád vā ṣakra parāváti samudré ádhi mándase | asmā́kam ít suté raṇā sám índubhiḥ || 17 ||

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥१८॥
देवंदेवं वोऽवस इन्द्रमिन्द्रं गृणीषणि । अधा यज्ञाय तुर्वणे व्यानशुः ॥१९॥
यज्ञेभिर्यज्ञवाहसं सोमेभिः सोमपातमम् । होत्राभिरिन्द्रं वावृधुर्व्यानशुः ॥२०॥

yád vā́si sunvató vṛidhó yájamānasya satpate | ukthé vā yásya ráṇyasi sám índubhiḥ || 18 || deváṃ-devaṃ vó 'vasa índram-indraṃ gṛiṇīsháṇi | ádhā yajñāya turváṇe vy ānaṣuḥ || 19 || yajñébhir yajñávāhasaṃ sómebhiḥ somapā́tamam | hótrābhir índraṃ vāvṛidhur vy ā̀naṣuḥ || 20 || 4 ||

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The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20

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॥५॥ महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । विश्वा वसूनि दाशुषे व्यानशुः ॥२१॥
इन्द्रं वृत्राय हन्तवे देवासो दधिरे पुरः । इन्द्रं वाणीरनूषता समोजसे ॥२२॥
महान्तं महिना वयं स्तोमेभिर्हवनश्रुतम् । अर्कैरभि प्र णोनुमः समोजसे ॥२३॥

mahír asya práṇītayaḥ pūrvír utá práṣastayaḥ | víṣvā vásūni dāṣúshe vy ànaṣuḥ || 21 || índram vṛitrā́ya hántave devā́so dadhire puráḥ | índram vā́ṇīr anūshatā sám ójase || 22 || mahā́ntam mahinā́ vayáṃ stómebhir havanaṣrútam | arkaír abhí prá ṇonumaḥ sám ójase || 23 ||

न यं विविक्तो रोदसी नान्तरिक्षाणि वज्रिणम् । अमादिदस्य तित्विषे समोजसः ॥२४॥
यदिन्द्र पृतनाज्ये देवास्त्वा दधिरे पुरः । आदित्ते हर्यता हरी ववक्षतुः ॥२५॥

ná yáṃ viviktó ródasī nā́ntárikshāṇi vajríṇam | ámād íd asya titvishe sám ójasaḥ || 24 || yád indra pṛitanā́jye devā́s tvā dadhiré puráḥ | ā́d ít te haryatā́ hárī vavakshatuḥ || 25 || 5 ||

॥६॥ यदा वृत्रं नदीवृतं शवसा वज्रिन्नवधीः । आदित्ते हर्यता हरी ववक्षतुः ॥२६॥
यदा ते विष्णुरोजसा त्रीणि पदा विचक्रमे । आदित्ते हर्यता हरी ववक्षतुः ॥२७॥
यदा ते हर्यता हरी वावृधाते दिवेदिवे । आदित्ते विश्वा भुवनानि येमिरे ॥२८॥

yadā́ vṛitrám nadīvṛítam ṣávasā vajrinn ávadhīḥ | ā́d ít te — || 26 || yadā́ te víshṇur ójasā tríṇi padā́ vicakramé | ā́d ít te — || 27 || yadā́ te haryatā́ hárī vāvṛidhā́te divé-dive | ā́d ít te víṣva bhúvanāni yemire || 28 ||

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His creativities are extensive and His splendours manifold. He grants all sorts of wealth to liberal donors; hence may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as their foremost leader for destroying the demon of evils. The words of prayer have been addressed to Lord for our gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is great with His magnanimity, and who listens to our invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament stands separated from the Lord of adamantine justice. Verily through the radiance of this mighty one, the whole universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept you as their leader to fight the furious battle, then your two charming steeds—physical and mental powers—carry you forward. 25

O thunderer, when you with your might crush the demon of nescience, the obstructor of the flood of wisdom, your two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces, your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the entire creation bows down to you. 28

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यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे । आदित्ते विश्वा भुवनानि येमिरे ॥२९॥
यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः । आदित्ते विश्वा भुवनानि येमिरे ॥३०॥
इमां त इन्द्र सुष्टुतिं विप्र इयर्ति धीतिभिः । जामिं पदेव पिप्रतीं प्राध्वरे ॥३१॥
यदस्य धामनि प्रिये समीचीनासो अस्वरन् । नाभा यज्ञस्य दोहना प्राध्वरे ॥३२॥
सुवीर्यं स्वश्व्यं सुगव्यमिन्द्र दद्धि नः । होतेव पूर्वचित्तये प्राध्वरे ॥३३॥

yadá te má-
rutīr víṣas túbhyam indra niyemiré | ád ít te v. — || 29 ||
yadá sūryam amúṃ diví ṣukráṃ jyótir ádhārayaḥ | ád ít
te v. — || 30 || imáṃ ta indra sushṭutíṃ vípra iyarti dhītí-
bhiḥ | jāmím padéva píprat̄īm prádhvaré || 31 || yád asya
dhámani priyé samīcīnáso ásvaran | nábhā yajñásya dohána
prádhvaré || 32 || suvíryaṃ svásvyaṃ sugávyaṃ indra dad-
dhi naḥ | hóteva pūrvácittaye prádhvaré || 33 || ६ ||

[अथ तृतीयोऽनुवाकः ॥] (१३) त्रयोदशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य काण्वो नारद ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥७॥ इन्द्रः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम् । विदे वृधस्य दक्षसो महान्हि षः ॥१॥
स प्रथमे व्योमनि देवानां सदने वृधः । सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥

13.

Índraḥ sutéshu sómeshu krátum punīta ukthyàm | vidé vṛidhásya dákshaso mahán hí sháḥ || 1 || sá prathamé vyòmani devánāṃ sádane vṛidháḥ | supāráḥ suṣrávastamaḥ sám apsujít || 2 ||

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When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

13

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2

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तमह्वे वाजसातय इन्द्रं भराय शुष्मिणम् । भवा नः सुम्ने अन्तमः सखा वृधे ॥३॥
इयं त इन्द्र गिर्वणो रातिः क्षरति सुन्वतः । मन्दानो अस्य बर्हिषो वि राजसि ॥४॥
नूनं तदिन्द्र दद्धि नो यत्त्वा सुन्वन्त ईमहे । रयिं नश्चित्रमा भरा स्वर्विदम् ॥५॥

tám ahve vā́jasātaya índram bhárāya
ṣushmíṇam | bhávā naḥ sumné ántamaḥ sákhā vṛidhé || 3 ||
iyáṃ ta indra girvaṇo rātíḥ ksharati sunvatáḥ | mandanó
asyá barhísho ví rājasi || 4 || nūnáṃ tád indra daddhi no
yát tvā sunvánta ímahe | rayíṃ naṣ citrám á́ bharā svarví-
dam || 5 || 7 ||

८॥ स्तोता यत्ते विचर्षणिरतिप्रशर्धयद्गिरः । वया इवानु रोहते जुषन्त यत् ॥६॥
प्रत्नवज्जनया गिरः शृणुधी जरितुर्हवम् । मदेमदे ववक्षिथा सुकृत्वने ॥७॥
क्रीळन्त्यस्य सूनृता आपो न प्रवता यतीः । अया धिया य उच्यते पतिर्दिवः ॥८॥
उतो पतिर्य उच्यते कृष्टीनामेक इद्वशी । नमोवृधैरवस्युभिः सुते रण ॥९॥
स्तुहि श्रुतं विपश्चितं हरी यस्य प्रसक्षिणा । गन्तारा दाशुषो गृहं नमस्विनः ॥१०॥

stotā́ yát te vícarshaṇir atiprasardháyad gíraḥ | vayā́ ivā́nu rohate jushánta yát || 6 || pratnaváj janayā gíraḥ ṣriṇudhí jaritúr hávam | máde-made vavakshithā sukṛítvane || 7 || kríḷanty asya sūnṛítā ā́po ná pravátā yatíḥ | ayā́ dhiyā́ yá ucyáte pátir diváḥ || 8 || utó pátir yá ucyáte kṛishṭīnā́m éka íd vaṣī́ | namovṛidhaír avasyúbhiḥ suté raṇa || 9 || stuhí ṣrutáṃ vipaṣcítaṃ hárī yásya prasakshíṇā | gántārā dāṣúsho gṛiháṃ namasvínaḥ || 10 || 8 ||

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I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree. 6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10

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॥९॥ तूतुजानो महेमतेऽश्वेभिः प्रुषितप्सुभिः । आ याहि यज्ञमाशुभिः शमिद्धि ते ॥११॥
इन्द्र शविष्ठ सत्पते रयिं गृणत्सु धारय । श्रवः सूरिभ्यो अमृतं वसुत्वनम् ॥१२॥
हवे त्वा सूर उदिते हवे मध्यंदिने दिवः । जुषाण इन्द्र सप्तिभिर्न आ गहि ॥१३॥
आ तू गहि प्र तु द्रव मत्स्वा सुतस्य गोमतः । तन्तुं तनुष्व पूर्व्यं यथा विदे ॥१४॥
यच्छक्रासि परावति यदर्वावति वृत्रहन् । यद्वा समुद्रे अन्धसोऽवितेदसि ॥१५॥

tūtujānó mahematé 'ṣvebhiḥ prushitápsubhiḥ | á yāhi yajñám āṣúbhiḥ ṣám íd dhí te || 11 || índra ṣavishṭha satpate rayím griṇátsu dhāraya | ṣrávaḥ sūríbhyo amṛítam vasutvanám || 12 || háve tvā sū́ra údite háve madhyáṃdine diváḥ | jushāṇá indra sáptibhir na ā́ gahi || 13 || ā́ tū́ gahi prá tú drava mátsvā sutásya gómataḥ | tántuṃ tanushva pūrvyáṃ yáthā vidé || 14 || yác chakrási parāváti yád arvāváti vṛitrahan | yád vā samudré ándhaso 'vitéd asi || 15 || 9 ||

॥१०॥ इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतास इन्दवः । इन्द्रे हविष्मतीर्विशो अराणिषुः ॥१६॥
तमिद्विप्रा अवस्यवः प्रवत्वतीभिरूतिभिः । इन्द्रं क्षोणीरवर्धयन्वया इव ॥१७॥
त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः सदावृधम् ॥१८॥

índraṃ vardhantu no gíra índraṃ sutása índavaḥ | índre havíshmatīr víṣo arāṇishuḥ || 16 || tám íd víprā avasyávaḥ praváttvatībhir ūtíbhiḥ | índraṃ kshoṇír avardhayan vayā́ iva || 17 || tríkadrukeshu cétanaṃ devā́so yajñám atnata | tám íd vardhantu no gíraḥ sadā́vṛidham || 18 ||

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O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18

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स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥
तदिद्रुद्रस्य चेतति यह्वं प्रत्नेषु धामसु । मनो यत्रा वि तद्दधुर्विचेतसः ॥२०॥

stotá
yát te ánuvrata ukthā́ny ṛituthā́ dadhé | śúciḥ pāvaká ucyate só ádbhutaḥ || 19 || tád íd rudrásya cetati yahvám pratnéshu dhā́masu | máno yátrā ví tád dadhúr vícetasaḥ || 20 || 10 ||

॥११॥ यदि मे सख्यमावर इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥
कदा त इन्द्र गिर्वणः स्तोता भवाति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥
तमीमहे पुरुष्टुतं यह्वं प्रत्नाभिरूतिभिः । नि बर्हिषि प्रिये सदद्ध द्विता ॥२४॥
वर्धस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yádi me sakhyám āvára imásya pāhy ándhasaḥ | yéna víśvā áti dvísho átārima || 21 || kadā́ ta indra girvaṇa stotā́ bhavāti śáṃtamaḥ | kadā́ no gávye áśvye vásau dadhaḥ || 22 || utá te súshṭutā hárī vríshaṇā vahato rátham | ajuryásya madíntamaṃ yám ímahe || 23 || tám īmahe purushṭutáṃ yahváṃ pratnā́bhir ūtíbhiḥ | ní barhíshi priyé sadad ádha dvitā́ || 24 || várdhasvā sú purushṭuta ṛ́ishishṭutābhir ūtíbhiḥ | dhukshásva pipyúshīm ísham ávā ca naḥ || 25 || 11 ||

॥१२॥ इन्द्र त्वमवितेदसीत्था स्तुवतो अद्रिवः । ऋतादियर्मि ते धियं मनोयुजम् ॥२६॥

índra tvám avitéd asītthā́ stuvató adrivaḥ | ṛitā́d iyarmi te dhíyam manoyújam || 26 ||

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When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him(the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26

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इह त्या सधमाद्या युजानः सोमपीतये । हरी इन्द्र प्रतद्वसू अभि स्वर ॥२७॥
अभि स्वरन्तु ये तव रुद्रासः सक्षत श्रियम् । उतो मरुत्वतीर्विशो अभि प्रयः ॥२८॥

ihá tyā́ sadhamádya yujanáḥ sómapītaye | hárī indra pratádvasū abhí svara || 27 || abhí svarantu yé táva rudrā́saḥ sakshata śríyam | utó marútvatīr víśo abhí práyaḥ || 28 ||

इमा अस्य प्रतूर्तयः पदं जुषन्त यद्दिवि । नाभा यज्ञस्य सं दधुर्यथा विदे ॥२९॥
अयं दीर्घाय चक्षसे प्राचि प्रयत्यध्वरे । मिमीते यज्ञमानुषग्विचक्ष्य ॥३०॥

imá asya prátūrtayaḥ padám jushanta yád diví | nábhā yajñásya sám dadhur yátha vidé || 29 || ayám dīrgháya cákshase prā́ci prayaty ádhvaré | mímīte yajñám ānushág vicákshya || 30 || 12 ||

॥१३॥ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं शतक्रतो वृषा हवः ॥३१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वसि वृषा हवः ॥३२॥
वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वावन्थ हि प्रतिष्टुतिं वृषा हवः ॥३३॥

vṛíshāyám indra te rátha utó te vṛíshaṇā hárī | vṛíshā tvám śatakrato vṛíshā hávaḥ || 31 || vṛíshā grávā vṛíshā mádo vṛíshā sómo ayám sutáḥ | vṛíshā yajñó yám ínvasi vṛíshā hávaḥ || 32 || vṛíshā tvā vṛíshaṇam huve vájriñ citrábhir ūtíbhiḥ | vāvántha hí prátishṭutim vṛíshā hávaḥ || 33 || 13 ||

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O resplenedent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here. 27

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice. 28

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice. 29

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come. 30

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations. 31

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations. 32

I invoke the powerful possessor of adamantine will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

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(१४) चतुर्दशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्वायनौ गोषूक्त्यश्वसूक्तिनावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

॥१४॥ यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोषखा स्यात् ॥१॥
शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२॥
धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते । गामश्वं पिप्युषी दुहे ॥३॥

14.

Yád indrāhám yáthā tvám íṣīya vásva éka ít | stotá me góshakhā syāt || 1 || ṣíksheyam asmai dítseyaṃ ṣácīpate manīshíṇe | yád ahám gópatiḥ syám || 2 || dhenúsh ṭa indra sūnṛítā yájamānāya sunvaté | gā́m áṣvam pipyúshī duhe || 3 ||

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः । यद्दित्ससि स्तुतो मघम् ॥४॥
यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् । चक्राण ओपशं दिवि ॥५॥

ná te vartā́sti rā́dhasa índra devó ná mártyaḥ | yád dítsasi stutó maghám || 4 || yajñá índram avardhayad yád bhū́miṃ vy ávartayat | cakrāṇá opaṣáṃ diví || 5 || 14 ||

॥१५॥ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । ऊतिमिन्द्रा वृणीमहे ॥६॥
व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद्वलम् ॥७॥
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः । अर्वाञ्चं नुनुदे वलम् ॥८॥

vāvṛidhānásya te vayáṃ víṣvā dhánāni jigyúshaḥ | ūtím indrā́ vṛiṇīmahe || 6 || vy àntárikshaṃ atiran máde sómasya rocanā́ | índro yád ábhinad valám || 7 || úd gā́ ājad áṅgirobhya āvísh kṛiṇván gúhā satī́ḥ | arvā́ñcaṃ nunude valám || 8 ||

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14

O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstacy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8

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इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च । स्थिराणि न पराणुदे ॥९॥
अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते । वि ते मदा अराजिषुः ॥१०॥

índreṇa rocanā́ divó dṛiḷhā́ni dṛiṅhitā́ni ca | sthirā́ṇi ná parāṇúde || 9 || apā́m ūrmír mádann iva stóma indrājirāyate | ví te mádā arājishuḥ || 10 || 15 ||

॥१६॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोतॄणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः । उप यज्ञं सुराधसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजयः स्पृधः ॥१३॥

tvā́ṃ hí stomavárdhana índrā́sy ukthavárdhanaḥ | stotṛīṇā́m utá bhadrakṛít || 11 || índram ít keṣínā hárī somapéyaya vakshataḥ | úpa yajñā́ṃ surā́dhasam || 12 || apā́m phénena námuceḥ ṣíra indród avartayaḥ | víṣvā yád ájaya spṛídhaḥ || 13 ||

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः । अव दस्यूँरधूनुथाः ॥१४॥
असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः । सोमपा उत्तरो भवन् ॥१५॥

māyā́bhir utsísṛipsata índra dyā́m ārúrukshataḥ | áva dásyūn̐r adhūnuthāḥ || 14 || asunvā́m indra saṃsádaṃ víshūcīṃ vy ànāṣayaḥ | somapā́ úttaro bhávan || 15 || 16 ||

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By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you,conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15

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(१५) पञ्चदशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य काण्वायनौ गोषूक्त्यश्वसूक्तिनावृषी । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१७॥ तम्वभि प्र गायत पुरुहूतं पुरुष्टुतं । इन्द्रं गीर्भिस्तविषमा विवासत ॥१॥
यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी । गिरीँरज्राँ अपः स्वर्वृषत्वना ॥२॥
स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥३॥
तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् । उ लोककृत्नुमद्रिवो हरिश्रियम् ॥४॥
येन ज्योतींष्यायवे मनवे च विवेदिथ । मन्दानो अस्य बर्हिषो वि राजसि ॥५॥

15.

Tám v abhí prá gāyata puruhūtám purushṭutám | índram gīrbhís tavishám ā́ vivāsata || 1 || yásya dvibárhaso bṛihát sáho dādhā́ra ródasī | girīn̐r ájrān̐ apáḥ svàr vṛishatvanā́ || 2 || sá rājasi purushṭutan̐ éko vṛitrā́ṇi jighnase | índra jaítrā ṣravasyā̀ ca yántave || 3 || tám te mádam gṛiṇīmasi vṛ́ishaṇam pṛitsú sāsahím | u lokakṛitnúm adrivo harisríyam || 4 || yéna jyótīn̐shy āyáve mánave ca vivéditha | mandānó asyá barhísho ví rājasi || 5 || 17 ||

॥१८॥ तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥६॥
तव त्यदिन्द्रियं बृहत्तव शुष्ममुत क्रतुम् । वज्रं शिशाति धिषणा वरेण्यम् ॥७॥
तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः । त्वामापः पर्वतासश्च हिन्विरे ॥८॥

tád adyā́ cit ta ukthínó 'nu shṭuvanti pūrváthā | vṛ́ishapatnīr apó jayā divé-dive || 6 || táva tyád indriyám bṛihát táva ṣúshmam utá krátum | vájram ṣiṣāti dhishánā várenyam || 7 || táva dyaúr indra paúnsyam pṛithiví vardhati ṣrávaḥ | tvā́m ā́paḥ párvatāsaṣ ca hinvire || 8 ||

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15

May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord with your songs of praise. 1

His vast strength overwhelms both the regions of heaven and earth, and sustains swift-moving clouds and flowing waters by its vigour. 2

O resplendent Lord, you reign, while praised by many and, you single-handed conquer the devil of evil forces and subdue them to acquire high reputation. 3

We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over this universe. 5

To this day even the singers of the hymns praise your might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme virility and the earth your renown. These waters and mountains also glorify you. 8

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त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥९॥
त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvám̩ víshn̩ur brihán ksháyo mitró grinati váruṇaḥ | tvám̩ ṣárdho madaty ánu márutam || 9 || tvám̩ vríshā jánānām máṅhishṭha indra jajñishe | satrá víṣvā svapatyáni dadhishe || 10 || 18 ||

॥१९॥ सत्रा त्वं पुरुष्टुतँ एको वृत्राणि तोशसे । नान्य इन्द्रात्करणं भूय इन्वति ॥११॥
यदिन्द्र मन्मशस्त्वा नाना हवंत ऊतये । अस्माकेभिर्नृभिरत्रा स्वर्जय ॥१२॥
अरं क्षयाय नो महे विश्वा रूपाण्याविशन् । इन्द्रं जैत्राय हर्षया शचीपतिम् ॥१३॥

satrá tvám purushṭutañ éko vṛitráṇi toṣase | nányá índrāt káraṇam bhúya invati || 11 || yád indra manmaṣás tvā nánā hávanta ūtáye | asmákebhir nṛíbhir átrā svàr jaya || 12 || áram̩ ksháyāya no mahé víṣvā rūpáṇy āviṣán | índram̩ jaítrāya harshayā ṣácīpátim || 13 || 19 ||

(१६) षोडशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२०॥ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः । नरं नृषाहं मंहिष्ठम् ॥१॥
यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या । अपामवो न समुद्रे ॥२॥

16.

Prá samrájam̩ carshaṇīnám índram̩ stotā návyam̩ gīr-bhíḥ | náram̩ nṛisháham máṅhishṭham || 1 || yásminn ukthā́ni ráṇyanti víṣvāni ca ṣravasyā̀ | apám ávo ná samudré || 2 ||

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The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

16

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2

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तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम् । महो वाजिनं सनिभ्यः ॥३॥
यस्यानूना गभीरा मदा उरवस्तरुत्राः । हर्षुमन्तः शूरसातौ ॥४॥
तमिद्धनेषु हितेष्वधिवाकाय हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥
तमिच्च्यौत्नैरार्यन्ति तं कृतेभिश्चर्षणयः । एष इन्द्रो वरिवस्कृत् ॥६॥

tám̃ sushṭutyá vivāse jyeshṭharájam bháre kṛitnúm | mahó vājínam saníbhyaḥ || 3 || yásyánūnā gabhīrá mádā urávas tárutrāḥ | harshumántaḥ śūrasātau || 4 || tám íd dháneshu hitéshv adhivākáya havante | yéshām índras té jayanti || 5 || tám íc cyautnaír áryanti tám kṛitébhiś carhaṇáyaḥ | eshá índro varivaskṛít || 6 || 20 ||

॥२१॥ इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरू पुरुहूतः । महान्महीभिः शचीभिः ॥७॥
स स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः । एकश्चित्सन्नभिभूतिः ॥८॥
तमर्केभिस्तं सामभिस्तं गायत्रैश्चर्षणयः । इन्द्रं वर्धन्ति क्षितयः ॥९॥

índro brahméndra ṛíshir índraḥ purú puruhūtáḥ | mahán mahíbhiḥ śácībhiḥ || 7 || sá stómyaḥ sá hávyaḥ satyáḥ sátvā tuvikūrmíḥ | ékaś cit sánn abhíbhūtiḥ || 8 || tám arkébhis tám sámabhis tám gāyatraíś carshaṇáyaḥ | índram vardhanti kshitáyaḥ || 9 ||

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु । सासह्वांसं युधामित्रान् ॥१०॥
स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetáram vásyo áchā kártāram jyótiḥ samátsu | sāsahvánsam yudhámitrān || 10 || sá naḥ pápriḥ pārayāti svastí nāvá puruhūtáḥ | índro víśvā áti dvíshaḥ || 11 ||

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—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —3

—Whose perfect ecstasies are deep and wide, that take us across the troubles, and give joy in the battle of life; —4

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. 5

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. 6

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. 7

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. 8

The elightened men magnify the resplendent Lord with the verses of Ṛks. They enhance His glory with chants from the Sāma and with metres of the *Gāyatrī*. 9

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggleful life, and who annihilates unfriendly wicked men in the battle of life. 10

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. 11

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स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च । अच्छा च नः सुम्नं नेषि ॥१२॥

sá tvám na indra vájebhir daṣasyá ca gā-
tuyá ca | áchā ca naḥ sumnáṃ neshi || 12 || 21 ||

(१७) सप्तदशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः । (१-१३, १५) प्रथमादित्रयोदशर्चां पञ्चदश्याश्चेन्द्रः, (१४) चतुर्दश्याश्चेन्द्रो वास्तोष्पतिर्वा देवता । (१-१३) प्रथमादित्रयोदशर्चां गायत्री, (१४-१५) चतुर्दशी-पञ्चदश्योश्च प्रगाथः (चतुर्दश्या बृहती, पञ्चदश्याः सतोबृहती) छन्दसी ॥

॥२२॥ आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥१॥
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२॥
ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥
आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप । पिबा सु शिप्रिन्नन्धसः ॥४॥
आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥५॥

17.

Á yahi sushumá hí ta índra sómam píbā imám | édám barhíḥ sado máma || 1 || á tva bralmayúja hárı váhatām indra keṣína | úpa bráhmaṇi naḥ ṣṛiṇu || 2 || brahmáṇas tvā vayáṃ yujá somapám indra somínaḥ | sutávanto havāmahe || 3 || á no yāhi sutávato 'smákaṃ sushṭutír úpa | píbā sú ṣiprinn ándhasaḥ || 4 || á te siñcāmi kukshyór ánu gátrā ví dhāvatu | gṛibhāyá jihváyā mádhu || 5 || 22 ||

॥२३॥ स्वादुष्टे अस्तु संसुदे मधुमान्तन्वे३ तव । सोमः शमस्तु ते हृदे ॥६॥

svādúsh ṭe astu saṃsúde mádhumān tanvè táva | sómaḥ ṣám astu te hṛidé || 6 ||

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As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

17

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6

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अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोम इन्द्र सर्पतु ॥७॥
तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे । इन्द्रो वृत्राणि जिघ्नते ॥८॥
इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥
दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि । यजमानाय सुन्वते ॥१०॥

ayám u tvā vicarshaṇe jánīr ivābhí sáṃvṛitaḥ | prá sóma indra sarpatu || 7 || tuvigrívo vapódaraḥ subāhúr ándhaso máde | índro vṛitrā́ṇi jighnate || 8 || índra préhi purás tvám víṣvasyéṣāna ójasā | vṛitrā́ṇi vṛitrahañ jahi || 9 || dīrghás te astv aṅkuṣó yénā vásu prayáchasi | yájamānāya sunvaté || 10 || 23 ||

॥२४॥ अयं त इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥११॥
शाचिगो शाचिपूजनायं रणाय ते सुतः । आखण्डल प्र हूयसे ॥१२॥

ayáṃ ta indra sómo nípūto ádhi barhíshi | éhīm asyá drávā píba || 11 || ṣácigo ṣácipūjanāyáṃ ráṇāya te sutáḥ | ákhaṇḍala prá hūyase || 12 ||

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥
वास्तोष्पते ध्रुवा स्थूणांसत्रं सोम्यानाम् ।
द्रप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥१४॥

yás te ṣṛiṅgavṛisho napāt práṇapāt kuṇḍapā́yyaḥ | ny àsmin dadhra ā́ mánaḥ || 13 || vā́stosh pate dhruvā́ sthū́ṇā́ṅsatram somyā́nām | drapsó bhettā́ purā́ṃ ṣáṣvatīnām índro múnīnāṃ sákhā || 14 ||

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O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14

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पृदाकुसानुर्यजतो गवेषण एकः सन्नभि भूयसः ।
भूर्णिमश्वं नयत्तुजा पुरो गृभेन्द्रं सोमस्य पीतये ॥१५॥

prídākusā-
nur yajató gavéshaṇa ékaḥ sánn abhí bhū́yasaḥ | bhū́rṇim áṣvaṃ nayat tujā́ puró gṛibhéndraṃ sómasya pītáye || 15 || 24 ||

(१८) अष्टादशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः । (१-३, ५, १०-२२) प्रथमादितृचस्य पञ्चम्या ऋचो दशम्यादित्रयोदशानाञ्चादित्याः, (४, ६-७) चतुर्थीषष्ठीसप्तमीनामदितिः, (८) अष्टम्या अश्विनौ, (९) नवम्याश्चाग्निसूर्यानिला देवताः । उष्णिक् छन्दः ॥

॥२५॥ इदं ह नूनमेषां सुम्नं भिक्षेत मर्त्यः । आदित्यानामपूर्व्यं सवीमनि ॥१॥
अनर्वाणो ह्येषां पन्था आदित्यानाम् । अदब्धाः सन्ति पायवः सुगेवृधः ॥२॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।
शर्म यच्छन्तु सप्रथो यदीमहे ॥३॥
देवेभिर्देव्यदितेऽरिष्टभर्मन्ना गहि । स्मत्सूरिभिः पुरुप्रिये सुशर्मभिः ॥४॥
ते हि पुत्रासो अदितेर्विदुर्द्वेषांसि योतवे । अंहोश्चिदुरुचक्रयोऽनेहसः ॥५॥

18.

Idáṃ ha nūnám eshāṃ sumnám bhiksheta mártyaḥ | ādityā́nām ápūrvyaṃ sávīmani || 1 || anarvā́ṇo hy èshām pánthā ādityā́nām | ádabdhāḥ sánti pāyávaḥ sugevṛídhaḥ || 2 || tát sú naḥ savitā́ bhágo váruṇo mitró aryamā́ | ṣárma yachantu sapráthо yád ímahe || 3 || devébhir devy adité 'rishṭabharmann ā́ gahi | smát sūríbhiḥ purupriye suṣármabhiḥ || 4 || té hí putrā́so áditer vidúr dvéshāṅsi yótave | aṅhóṣ cid urucákrayo 'nehásaḥ || 5 || 25 ||

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O with the head uplifted as that of a serpent, O adorable, O the receiver of cattle, you alone can win over the multitude of opponents. With great insistence, the worshipper implores the resplendent Lord to accept and relish the devotional love offered by him like a loaded horse (by a halter). 15

18

Let the mortal now earnestly solicit unprecedented riches on this occasion of worship of these self-luminous stars (the suns). 1

The paths of these sun-rays are unobstructed and unopposed; may they yield us security and augment our happiness. 2

May the self-luminous stars, namely the Savitṛ, the Bhaga, the Varuṇa, the Mitra and the Aryaman, bestow upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may you come propitiously along with your offsprings, the divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep adversities far away. They are performers of great deeds and donors of security from sin. 5

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॥२६॥ अदितिर्नो दिवा पशुमदितिर्नक्तमद्वयाः । अदितिः पात्वंहसः सदावृधा ॥६॥
उत स्या नो दिवा मतिरदितिरूत्या गमत् । सा शंताति मयस्करदप स्रिधः ॥७॥
उत त्या दैव्या भिषजा शं नः करतो अश्विना ।
युयुयातामितो रपो अप स्रिधः ॥८॥
शमग्निरग्निभिः करच्छं नस्तपतु सूर्यः । शं वातो वात्वरपा अप स्रिधः ॥९॥
अपामीवामप स्रिधमप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अंहसः ॥१०॥

áditir no díva paṣúm áditir náktam ádvayāḥ | áditiḥ pātv áñhasaḥ sadávṛidhā || 6 || utá syá no dívā matír áditir ūtyá gamat | sá ṣáṃtāti máyas karad ápa srídhaḥ || 7 || utá tyá daívyā bhishájā ṣáṃ naḥ karato aṣvínā | yuyuyátām itó rápo ápa srídhaḥ || 8 || ṣám agnír agníbhiḥ karac cháṃ nas tapatu súryaḥ | ṣáṃ váto vātv arapá ápa srídhaḥ || 9 || ápámīvām ápa srídham ápa sedhata durmatím | ádityāso yuyótanā no áñhasaḥ || 10 || 26 ||

॥२७॥ युयोता शरुमस्मदाँ आदित्यास उतामतिम् ।
ऋधग्द्वेषः कृणुत विश्ववेदसः ॥११॥
तत्सु नः शर्म यच्छतादित्या यन्मुमोचति ।
एनस्वन्तं चिदेनसः सुदानवः ॥१२॥
यो नः कश्चिद्रिरिक्षति रक्षस्त्वेन मर्त्यः । स्वैः ष एवै रिरिषीष्ट युर्जनः ॥१३॥

yuyóta ṣárum asmád áñ ádityāsa utámatim | ṛídhag dvéshaḥ kriṇuta viṣvavedasaḥ || 11 || tát sú naḥ ṣárma yachatáditya yán múmocati | énasvantaṃ cid énasaḥ sudānavaḥ || 12 || yó naḥ kás cid ríríkshati rakshastvéna mártyaḥ | svaíḥ shá évai ririshshṭa yúr jánaḥ || 13 ||

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May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13

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समित्तमघमश्नवद्दुःशंसं मर्त्यं रिपुम् । यो अस्मत्रा दुर्हणावाँ उप द्वयुः ॥१४॥
पाकत्रा स्थन देवा हृत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च वसवः ॥१५॥

sám ít tám aghám
aṣnavad duḥṣáṅsam mártyam ripúm | yó asmatrá durháṇā-
vāṅ úpa dvayúḥ || 14 || pākatrá sthana devā hṛitsú jānītha
mártyam | úpa dvayúm cádvayum ca vasavaḥ || 15 || 27 ||

॥२८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामारे अस्मद्रपस्कृतम् ॥१६॥
ते नो भद्रेण शर्मणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥
तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

á ṣárma párvatanām ótāpáṃ vṛiṇīmahe | dyávākshamāré
asmád rápas kṛitam || 16 || té no bhadréṇa ṣármaṇa yush-
mákam navá vasavaḥ | áti víṣvani duritá pipartana || 17 ||
tucé tánāya tát sú no drághīya áyur jīváse | ádityāsaḥ su-
mahasaḥ kṛiṇótana || 18 ||

यज्ञो हीळो वो अन्तर आदित्या अस्ति मृळत ।
युष्मे इद्वो अपि ष्मसि सजात्ये ॥१९॥
बृहद्वरूथं मरुतां देवं त्रातारमश्विना । मित्रमीमहे वरुणं स्वस्तये ॥२०॥
अनेहो मित्रार्यमन्नृवद्वरुण शंस्यम् । त्रिवरूथं मरुतो यन्त नश्छर्दिः ॥२१॥
ये चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर्जीवसे तिरेतन ॥२२॥

yajñó hīḷó vo ántara ádityā ásti
mṛiḷáta | yushmé íd vo ápi shmasi sajātyè || 19 || bṛihád vá-
rūtham marútāṃ deváṃ trātáram aṣvínā | mitrám īmahe
váruṇaṃ svastáye || 20 || anehó mitrāryaman nṛivád varuṇa
ṣáṅsyam | trivárūtham maruto yanta naṣ chardíḥ || 21 || yé
cid dhí mṛityúbandhava ádityā mánavaḥ smási | prá sú na
áyur jīváse tiretana || 22 || 28 ||

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May iniquity pervade that calumniating and hostile man who wishes to do us harm and who is treacherous towards us. 14

O divine bounties, you are supporter of those who are sincere. O lord of riches, you know the heart of each and every mortal, and distinguish between the single and double-minded. 15

We solicit the happiness of mountains and of waters. May heaven and earth remove iniquity far from us. 16

O lords of riches, may you convey us in your divine boat beyond all troubles and distress, and provide us auspicious felicity. 17

O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May you grant us happiness for we are bound to you by the ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds, of the twin-divines, of the sun, and the ocean, spacious dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a secure, excellent and praiseworthy dwelling place with a three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you graciously lengthen our lives so that we live long. 22

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(१९) एकोनविंशं सूक्तम्

(१–३७) सप्तत्रिंशदृचस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । (१–३३) प्रथमादित्रयस्त्रिंशदृचामग्निः, (३४–३५) चतुस्त्रिंशीपञ्चत्रिंश्योरादित्याः, (३६–३७) षट्त्रिंशीसप्तत्रिंश्योश्च पौरुकुत्स्यस्य त्रसदस्योर्दानस्तुतिर्देवताः । (१–२६, २८–३३) प्रथमादिषड्विंशत्यृचामष्टाविंश्यादिषण्णाञ्च प्रगाथः (विषमर्चां ककुप् समर्चां सतोबृहती) (२७) सप्तविंश्या द्विपदा विराट्, (३४) चतुस्त्रिंश्या उष्णिक् (३५) पञ्चत्रिंश्याः सतोबृहती, (३६) षट्त्रिंश्याः ककुप् (३७) सप्तत्रिंश्याश्च पङ्क्तिश्छन्दांसि ॥

॥२९॥ तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥
विभूतरातिं विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥२॥
यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tám̐ gūrdhayā svàrṇaram̐ deváso devám aratím̐ dadhanvire | devatrā́ havyám óhire || 1 || víbhūtarātim̐ vipra citráśocisham agním īḷishva yantúram | asyá médhasya somyásya sobhare prém adhvarā́ya pū́rvyam || 2 || yájishṭham̐ tvā vavṛimahe devám̐ devatrā́ hótāram ámartyam | asyá yajñásya sukrátum || 3 ||

ऊर्जो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥४॥
यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये । यो नमसा स्वध्वरः ॥५॥

ūrjó nápātam̐ subhágam̐ sudī́ditim agním̐ śréshṭhaśocisham | sá no mitrásya váruṇasya só apā́m ā́ sumnám̐ yakshate diví || 4 || yáḥ samídhā yá ā́hutī yó védena dadā́śa márto agnáye | yó námasā svadhvaráḥ || 5 || 29 ||

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19

Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties. 1

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5

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॥३०॥ तस्येदर्वन्तो रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।
न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥६॥
स्वग्नयो वो अग्निभिः स्याम सूनो सहस ऊर्जां पते । सुवीरस्त्वमस्मयुः ॥७॥

tásyéd árvanto raṅhayanta āṣávas tásya dyumnítamaṃ yáṣaḥ | ná tám áṅho devákṛitaṃ kútaṣ caná ná mártyakṛitaṃ naṣat || 6 || svagnáyo vo agníbhiḥ syáma sūno sahasa ūrjām pate | suvíras tvám asmayúḥ || 7 ||

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥
सो अद्धा दाश्वध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः । स धीभिरस्तु सनिता ॥९॥
यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वद्भिः सनिता स विपन्युभिः स शूरैः सनिता कृतम् ॥१०॥

praṣáṅsamāno áti-thir ná mitríyo 'gní rátho ná védyaḥ | tvé kshémāso ápi santi sādhávas tváṃ rájā rayīṇám || 8 || só addhá dāṣvà-dhvaró 'gne mártaḥ subhaga sá praṣáṅsyaḥ | sá dhībhír astu sánitā || 9 || yásya tvám ūrdhvó adhvaráya tíshṭhasi kshayádvīraḥ sá sādhate | só árvadbhiḥ sánitā sá vipanyú-bhiḥ sá ṣúraiḥ sánitā kṛitám || 10 || 30 ||

॥३१॥ यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
हव्या वा वेविषद्विषः ॥११॥

yásyāgnír vápur gṛihé stómaṃ cáno dádhīta viṣvávār-yaḥ | havyá vā vévishad víshaḥ || 11 ||

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—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him. 6

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 7

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 8

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 9

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 10

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature's bounties. 11

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विप्रस्य वा स्तुवतः सहसो यहो मक्षूतमस्य रातिषु ।
अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥
यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
गिरा वाजिरशोचिषम् ॥१३॥
समिधा यो निशिती दाशददितिं धामभिरस्य मर्त्यः ।
विश्वेत्स धीभिः सुभगो जनाँ अति द्युम्नैरुद्न इव तारिषत् ॥१४॥
तदग्ने द्युम्नमा भर यत्सासहत्सदने कं चिदत्रिणम् ।
मन्युं जनस्य दूढ्यः ॥१५॥

víprasya vā stuva-
táḥ sahaso yaho makshū́tamasya rātíshu | avódevam upári-
martyaṃ kṛidhi váso vividúsho vácaḥ || 12 || yó agníṃ ha-
vyádātibhir námobhir vā sudáksham āvívāsati | girā́ vājirá-
ṣocisham || 13 || samídhā yó níṣitī dā́ṣad áditiṃ dhā́mabhir
asya mártyaḥ | víṣvét sá dhībhíḥ subhágo jánān̐ áti dyu-
mnaír udná iva tārishat || 14 || tád agne dyumnám ā́ bhara
yát sāsáhat sádane káṃ cid atríṇam | manyúṃ jánasya dū-
ḍhyàḥ || 15 || 31 ||

॥३२॥ येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत्ते शवसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥
ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षसम् ।
विप्रासो देव सुक्रतुम् ॥१७॥

yéna cáshṭe váruṇo mitró aryamā́ yéna nā́satyā bhá-
gaḥ | vayáṃ tát te ṣávasā gātuvíttamā índratvotā vidhe-
mahi || 16 || té ghéd agne svādhyò yé tvā vipra nidadhiré
nṛicákshasam | víprāso deva sukrátum || 17 ||

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O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12

He, who propitiates the powerful and quick radiating fire-divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splenderous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17

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त इद्वेदिं सुभग त आहुतिं ते सोतुं चक्रिरे दिवि ।
त इद्वाजेभिर्जिग्युर्महद्धनं ये त्वे कामं न्येरिरे ॥१८॥
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ॥१९॥
भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहः ।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥२०॥

tá íd védiṃ
subhaga tá áhutiṃ té sótuṃ cakrire diví | tá íd vájebhir
jigyur mahád dhánaṃ yé tvé kāmaṃ nyeriré || 18 || bhadró
no agnír áhuto bhadrá rātíḥ subhaga bhadró adhvaráḥ |
bhadrá utá práṣastayaḥ || 19 || bhadrám mánaḥ kriṇushva
vritratū́rye yénā samátsu sāsáhaḥ | áva sthirá tanuhi bhū́ri
ṣárdhatāṃ vanémā te abhíshṭibhiḥ || 20 || [32] ||

॥३३॥ ईळे गिरा मनुर्हितं यं देवा दूतमरतिं न्येरिरे ।
यजिष्ठं हव्यवाहनम् ॥२१॥
तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यग्नये ।
यः पिंशते सूनृताभिः सुवीर्यमग्निर्घृतेभिराहुतः ॥२२॥
यदीं घृतेभिराहुतो वाशीमग्निर्भरत उच्चाव च ।
असुर इव निर्णिजम् ॥२३॥

íḷe girá mánurhitaṃ yáṃ devá dūtám aratíṃ nyeriré |
yájishṭhaṃ havyaváhanam || 21 || tigmájambhāya táruṇāya
rájate práyo gāyasy agnáye | yáḥ piṅṣáte sūnṛítābhiḥ su-
víryam agnír ghṛitébhir áhutaḥ || 22 || yádī ghṛitébhir áhuto
vā́ṣīm agnír bhárata úc cáva ca | ásura iva nirṇíjam || 23 ||

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O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23

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यो हव्यान्यैरयता मनुर्हितो देव आसा सुगन्धिना ।
विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥
यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
सहसः सूनवाहुत ॥२५॥

yó havyā́ny aírayatā mánurhito devá āsā́ sugandhínā | vívāsate vā́ryāṇi svadhvaró hótā devó ámartyaḥ || 24 || yád agne mártyas tvám syā́m ahám mitramaho ámartyaḥ | sáhasaḥ sūnav āhuta || 25 || 33 ||

॥३४॥ न त्वा रासीयाभिशस्तये वसो न पापत्वाय सन्त्य ।
न मे स्तोतामतीवा न दुर्हितः स्यादग्ने न पापया ॥२६॥
पितुर्न पुत्रः सुभृतो दुरोण आ देवाँ एतु प्र णो हविः ॥२७॥
तवाहमग्न ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसो ।
सदा देवस्य मर्त्यः ॥२८॥
तव क्रत्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
त्वामिदाहुः प्रमतिं वसो ममाग्ने हर्षस्व दातवे ॥२९॥
प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजभर्मभिः ।
यस्य त्वं सख्यमावरः ॥३०॥

ná tvā rāsīyābhíśastaye vaso ná pāpatvā́ya santya | ná me stotā́matīvā́ ná dúrhitaḥ syā́d agne ná pāpáyā || 26 || pitúr ná putráḥ súbhṛito duroṇá ā́ devā́n etu prá ṇo havíḥ || 27 || távāhám agna ūtíbhir nédishṭhābhiḥ saceya jósham ā́ vaso | sádā devásya mártyaḥ || 28 || táva krátvā saneyaṃ táva rātíbhir ágne táva práśastibhiḥ | tvā́m íd āhuḥ prámatiṃ vaso mámā́gne hárshasva dā́tave || 29 || prá só agne távotíbhiḥ suvī́rābhis tirate vā́jabharmabhiḥ | yásya tvám sakhyám āváraḥ || 30 || 34 ||

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He, the divine, who is the benefactor of man, the conveyor of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30

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॥३५॥ तव द्रप्सो नीलवान्वाश ऋत्विय इन्धानः सिष्णवा ददे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥
तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
सम्राजं त्रासदस्यवम् ॥३२॥
यस्य ते अग्ने अन्ये अग्नय उपक्षितो वया इव ।
विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

táva drapsó nílavān vāṣá ṛitvíya índhānaḥ sishṇav á dade | tvám mahīnám ushásām asi priyáḥ kshapó vástushu rājasi || 31 || tám áganma sóbharayaḥ sahásramushkam svabhishṭím ávase | samrájam trásadasyavam || 32 || yásya te agne anyé agnáya upakshíto vayá iva | vípo ná dyumná ní yuve jánānāṃ táva kshatrấṇi vardháyan || 33 ||

यमादित्यासो अद्रुहः पारं नयथ मर्त्यम् ।
मघोनां विश्वेषां सुदानवः ॥३४॥
यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
वयं ते वो वरुण मित्रार्यमन्त्स्यामेदृतस्य रथ्यः ॥३५॥
अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।
मंहिष्ठो अर्यः सत्पतिः ॥३६॥
उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनि ।
तिसृणां सप्ततीनां श्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥३७॥

yám ādityāso adruhaḥ pārám náyatha mártyam | maghónāṃ víśveshāṃ sudānavaḥ || 34 || yūyáṃ rājānaḥ káṃ cic carshaṇīsahaḥ ksháyantam mánūshāñ ánu | vayáṃ te vo varuṇa mítrárya-man syáméd ṛitásya rathyàḥ || 35 || ádān me paurukutsyáḥ pañcāṣátaṃ trasádasyur vadhúnām | máṅhishṭho aryáḥ sát-patiḥ || 36 || utá me prayíyor vayíyoḥ suvástvā ádhi túgvani | tisṛīṇáṃ saptatīnáṃ ṣyāváḥ praṇetá bhuvad vásur díyānām pátiḥ || 37 || 35 ||

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O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Vāruna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificient Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37

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(२०) विंशं सूक्तम्

(१-२६) षड्विंशत्यृचस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । मरुतो देवताः ।
प्रगाथः (विषमर्चा ककुप् , समर्चा सतोबृहती) छन्दः ॥

॥३६॥ आ गन्ता मा रिषण्यत प्रस्थावानो माप स्थाता समन्यवः ।
स्थिरा चिन्नमयिष्णवः ॥१॥
वीळुपविभिर्मरुत ऋभुक्षण आ रुद्रासः सुदीतिभिः ।
इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोभरीयवः ॥२॥
विद्मा हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।
विष्णोरेषस्य मीळ्हुषाम् ॥३॥

20.

Á gantā má rishaṇyata prásthāvāno mápa sthātā sa-
manyavaḥ | sthirá cin namayishṇavaḥ || 1 || vīlupavíbhir
maruta ṛibhukshaṇa á rudrāsaḥ sudītíbhiḥ | ishá no adyá
gatā puruspṛiho yajñám á sobharīyávaḥ || 2 || vidmá hí rud-
ríyāṇāṃ śúshmam ugrám marútāṃ śímīvatām | víshṇor
eshásya mīḷhúshām || 3 ||

वि द्वीपानि पापतन्तिष्ठद्दुच्छुनोभे युजन्त रोदसी ।
प्र धन्वान्यैरत शुभ्रखादयो यदेजथ स्वभानवः ॥४॥
अच्युता चिद्वो अज्मन्ना नानदति पर्वतासो वनस्पतिः ।
भूमिर्यामेषु रेजते ॥५॥

ví dvīpáni pápatan tíshṭhad duchú-
nobhé yujanta ródasī | prá dhánvāny airata śubhrakhādayo
yád éjatha svabhānavaḥ || 4 || ácyutā cid vo ájmann á ná-
nadati párvatāso vánaspátiḥ | bhúmir yámeshu rejate
|| 5 || ३८ ||

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20.

O swift-travellers, like-spirited, benders of most rigid solid things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital cosmic forces, come to us with your brilliant, strongwheeled chariots. O invoked by all, well-disposed to benefactors, come today to bless our sacred works with abundant food. 2

We know the vigorous might of the offsprings of the cosmic vital forces, the cloud-bearing winds, the shedders of the diffusive rain. 3

When they decked with bright weapons and shining with their own lustre burst forth on the islands, even the firm set (trees) tremble. They agitate both heaven and earth, urge on the waters and cause to tremble whatever they approach. 4

At your approach the unprecipitated mountains and trees resound. The earth trembles at their coming. 5

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॥३७॥ अमाय वो मरुतो यातवे द्यौर्जिहीत उत्तरा बृहत् ।
यत्रा नरो देदिशते तनूष्वा त्वक्षांसि बाह्वोजसः ॥६॥
स्वधामनु श्रियं नरो महि त्वेषा अमवन्तो वृषप्सवः ।
वहन्ते अह्रुतप्सवः ॥७॥
गोभिर्वाणो अज्यते सोभरीणां रथे कोशे हिरण्यये ।
गोबन्धवः सुजातास इषे भुजे महान्तो नः स्परसे नु ॥८॥
प्रति वो वृषदञ्जयो वृष्णे शर्धाय मारुताय भरध्वम् ।
हव्या वृषप्रयाव्णे ॥९॥
वृषणश्वेन मरुतो वृषप्सुना रथेन वृषनाभिना ।
आ श्येनासो न पक्षिणो वृथा नरो हव्या नो वीतये गत ॥१०॥

ámāya vo maruto yátave dyaúr jíhīta úttarā brihát | yátrā náro dédiṣate tanúshv á tvákshāṅsi bāhvòjasaḥ || 6 || svadhám ánu ṣríyam náro máhi tveshá ámavanto vríshapsavaḥ | váhante áhrutapsavaḥ || 7 || góbhir vāṇó ajyate sóbharīṇām ráthe kóṣe hiraṇyáye | góbandhavaḥ sujātása ishé bhujé mahánto na spárase nú || 8 || práti vo vrishadañjayo vríshṇe ṣárdhāya márutāya bharadhvam | havyá vríshaprayāvṇe || 9 || vrishaṇaṣvéna maruto vríshapsunā ráthena vríshanābhinā | á ṣyenáso ná pakshíṇo vríthā naro havyá no vītáye gata || 10 || 37 ||

॥३८॥ समानमञ्ज्येषां वि भ्राजन्ते रुक्मासो अधि बाहुषु । दविद्युतत्यृष्टयः ॥११॥
त उग्रासो वृषण उग्रबाहवो नकिष्टनूषु येतिरे ।
स्थिरा धन्वान्यायुधा रथेषु वोऽनीकेष्वधि श्रियः ॥१२॥

samānám añjy èshāṃ ví bhrājante rukmáso ádhi bāhúshu | dávidyutaty ṛishṭáyaḥ || 11 || tá ugráso vríshaṇa ugrábāhavo nákish ṭanúshu yetire | sthirá dhánvāny áyudhā ráthesh vó 'nīkeshv ádhi ṣríyaḥ || 12 ||

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At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12

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येषामर्णो न सप्रथो नाम त्वेषं शश्वतामेकमिद्भुजे ।
वयो न पित्र्यं सहः ॥१३॥
तान्वन्दस्व मरुतस्ताँ उप स्तुहि तेषां हि धुनीनाम् ।
अराणां न चरमस्तदेषां दाना मह्ना तदेषाम् ॥१४॥
सुभगः स व ऊतिष्वास पूर्वासु मरुतो व्युष्टिषु ।
यो वा नूनमुतासति ॥१५॥

yéshām árṇo ná saprátho náma tveshám ṣáṣvatām ékam íd bhujé | váyo ná pítryam sáhah || 13 || tấn vandasva marútas tấñ úpa stuhi téshām hí dhúnīnām | arấṇām ná caramás tád eshām dānấ mahnấ tád eshām || 14 || subhágaḥ sá va ūtíshv ása pū́rvāsu maruto vyùshṭishu | yó vā nūnám utấsati || 15 || 38 ||

॥३९॥ यस्य वा यूयं प्रति वाजिनो नर आ हव्या वीतये गथ ।
अभि ष द्युम्नैरुत वाजसातिभिः सुम्ना वो धूतयो नशत् ॥१६॥
यथा रुद्रस्य सूनवो दिवो वशन्त्यसुरस्य वेधसः । युवानस्तथेदसत् ॥१७॥
ये चार्हन्ति मरुतः सुदानवः स्मन्मीळ्हुषश्चरन्ति ये ।
अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम् ॥१८॥
यून ऊ षु नविष्ठया वृष्णः पावकाँ अभि सोभरे गिरा ।
गाय गा इव चर्कृषत् ॥१९॥

yásya vā yūyám práti vājíno nara ấ havyấ vītáye gathá | abhí shá dyumnaír utá vấjasātibhiḥ sumnấ vo dhūtayo naṣat || 16 || yáthā rudrásya sūnávo divó váṣanty ásurasya vedhásaḥ | yúvānas táthéd asat || 17 || yé cárhanti marútaḥ sudấnavaḥ smán mīḷhúshaṣ cáranti yé | átaṣ cid ấ na úpa vásyasā hṛidấ yúvāna ấ vavṛidhvam || 18 || yū́na ū shú návishṭhayā vṛíshṇaḥ pāvakấñ abhí sobhare girấ | gấya gấ iva cárkṛishat || 19 ||

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The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their car. That is why, their gifts are so munificient. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19

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साहा ये सन्ति मुष्टिहेव हव्यो विश्वासु पृत्सु होतृषु ।
वृष्णश्चन्द्रान्न सुश्रवस्तमान्गिरा वन्दस्व मरुतो अह ॥२०॥

sāhá yé sánti mushṭiheva há-
vyo víṣvāsu pṛitsú hótṛishu | vríshṇaṣ candrā́n ná suṣrá-
vastamān girā́ vándasva marúto áha || 20 || [39] ||

॥४०॥ गावश्चिद्घा समन्यवः सजात्येन मरुतः सबन्धवः ।
रिहते ककुभो मिथः ॥२१॥
मर्तश्चिद्वो नृतवो रुक्मवक्षस उप भ्रातृत्वमायति ।
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥२२॥
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥२३॥
याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा क्रिविम् ।
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥
यत्सिन्धौ यदसिक्न्यां यत्समुद्रेषु मरुतः सुबर्हिषः ।
यत्पर्वतेषु भेषजम् ॥२५॥

gā́vaṣ cid ghā samanyavaḥ sajātyèna marutaḥ sában-
dhavaḥ | rihaté kakúbho mitháḥ || 21 || mártaṣ cid vo nṛi-
tavo rukmavakshasa úpa bhrātṛitvám ā́yati | ádhi no gāta
marutaḥ sádā hí va āpitvám ásti nídhruvi || 22 || máruto
mā́rutasya na ā́ bheshajásya vahatā sudānavaḥ | yūyáṃ
sakhāyaḥ saptayaḥ || 23 || yā́bhiḥ síndhum ávatha yā́bhis
tū́rvatha yā́bhir daṣasyáthā krívim | máyo no bhūtotíbhir
mayobhuvaḥ ṣivā́bhir asacadvishaḥ || 24 || yát síndhau yád
ásiknyāṃ yát samudréshu marutaḥ subarhishaḥ | yát párva-
teshu bheshajám || 25 ||

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Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and with which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25

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विश्वं पश्यन्तो बिभृथा तनूष्वा तेना नो अधि वोचत ।
क्षमा रपो मरुत आतुरस्य न इष्कर्ता विह्रुतं पुनः ॥२६॥

víṣvam páṣyanto bibhṛithā tanúshv á ténā no ádhi vocata | kshamá rápo maruta áturasya na íshkartā víhrutam púnaḥ || 26 || 40 ||

[अथ चतुर्थोऽनुवाकः ॥] (२१) एकविंशं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । (१–१६) प्रथमादिषोडशर्चामिन्द्रः, (१७–१८) सप्तदश्यष्टादश्योश्च चित्रस्य दानस्तुतिर्देवते । प्रगाथः (विषमर्चा ककुप्, समर्चा सतोबृहती) छन्दः ॥

॥१॥ वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥१॥
उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२॥
आ याहीम इन्दवोऽश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥३॥
वयं हि त्वा बन्धुमन्तमबन्धवो विप्रास इन्द्र येमिम ।
या ते धामानि वृषभ तेभिरा गहि विश्वेभिः सोमपीतये ॥४॥
सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे ।
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvám apūrvya sthūráṃ ná kác cid bháranto 'vasyávaḥ | váje citráṃ havāmahe || 1 || úpa tvā kármann ūtáye sá no yúvográs cakrāma yó dhṛishát | tvám íd dhy àvitáram vavṛimáhe sákhāya indra sānasím || 2 || á yāhīmá índavó 'ṣvapate gópata úrvarāpate | sómaṃ somapate piba || 3 || vayáṃ hí tvā bándhumantam abandhávo víprāsa indra yemimá | yá te dhámāni vṛishabha tébhir á gahi víṣvebhiḥ sómapītaye || 4 || sídantas te váyo yathā góṣrīte mádhau madiré vivákshaṇe | abhí tvám indra nonumaḥ || 5 || 1 ||

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O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of cornland, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5

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॥२॥ अच्छा च त्वैना नमसा वदामसि किं मुहुश्चिद्वि दीधयः ।
सन्ति कामासो हरिवो ददिष्ट्वं स्मो वयं सन्ति नो धियः ॥६॥
नूत्ना इदिन्द्र ते वयमूती अभूम नहि नू ते अद्रिवः ।
विद्मा पुरा परीणसः ॥७॥
विद्मा सखित्वमुत शूर भोज्य१मा ते ता वज्रिन्नीमहे ।
उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥८॥
यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।
सखाय इन्द्रमूतये ॥९॥
हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥१०॥

ácha ca tvainá námasa vádāmasi kím múhuṣ cid ví dīdhayaḥ | sánti kámāso harivo dadísh ṭvám smó vayáṃ sánti no dhíyaḥ || 6 || nútnā íd indra te vayám ūtí abhūma nahí nú te adrivaḥ | vidmá purá párīṇasaḥ || 7 || vidmá sakhitvám utá ṣūra bhojyàm á te tá vajrinn īmahe | utó samasminn á ṣiṣīhi no vaso váje suṣipra gómati || 8 || yó na idám-idam purá prá vásya āninấya tám u va stushe | sákhāya índram ūtáye || 9 || háryaṣvaṃ sátpatiṃ carshaṇīsáhaṃ sá hi shmā yó ámandata | á tú naḥ sá vayati gávyam áṣvyaṃ stotṛíbhyo maghávā ṣatám || 10 || 2 ||

॥३॥ त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि ।
संस्थे जनस्य गोमतः ॥११॥
जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दूढ्यः ।
नृभिर्वृत्रं हन्याम शूशुयाम चावेरिन्द्र प्र णो धियः ॥१२॥

tváyā ha svid yujá vayám práti ṣvasántaṃ vṛishabha bruvīmahi | saṃsthé jánasya gómataḥ || 11 || jáyema kāré puruhūta kāríṇo 'bhí tishṭhema dūḍhyàḥ | nṛíbhir vṛitráṃ hanyáma ṣūṣuyáma cáver indra prá ṇo dhíyaḥ || 12 ||

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We repeat to you our praises with reverential prayer. Why do you still hesitate ? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of exellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that exellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12

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अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥१३॥
नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥१४॥
मा ते अमाजुरो यथा मूरास इन्द्र सख्ये त्वावतः ।
नि षदाम सचा सुते ॥१५॥

abhrā-
trivyó aná tvám ánāpir indra janúshā sanád asi | yudhéd āpitvám ichase || 13 || nákī revántaṃ sakhyáya vindase pí-
yanti te surāṣvàḥ | yadá kriṇóshi nadanúṃ sám ūhasy ád
ít pitéva hūyase || 14 || má te amājúro yathā mūrása indra sakhyé tvávataḥ | ní shadāma sácā suté || 15 || 3 ||

मा ते गोदत्र निरराम राधस इन्द्र मा ते गृहामहि ।
दृळ्हा चिदर्यः प्र मृशाभ्या भर न ते दामान आदभे ॥१६॥
इन्द्रो वा घेदियन्मघं सरस्वती वा सुभगा ददिर्वसु ।
त्वं वा चित्र दाशुषे ॥१७॥
चित्र इद्राजा राजका इदन्यके यके सरस्वतीमनु ।
पर्जन्य इव ततनद्धि वृष्ट्या सहस्रमयुता ददत् ॥१८॥

má te godatra nír arāma rádhasa índra má te grihāmahi | driḷhá cid aryáḥ prá mriṣābhy á bhara ná te dāmána ādábhe || 16 || índro vā ghéd íyan maghám sárasvatī vā subhágā dadír vásu | tvám vā citra dāṣúshe || 17 || cítra íd rájā rājaká íd anyaké yaké sárasvatīm ánu | parjánya iva tatánad dhí vrishṭyá sahásram ayútā dádat || 18 || 4 ||

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O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18

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(२२) द्वाविंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । अश्विनौ देवते । (१-६) प्रथमादिषड्टचां प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती). (७) सप्तम्या बृहती. (८) अष्टम्या अनुष्टुप्, (९-१०, १३-१८) नवमीदशम्योस्त्रयोदश्यादिषण्णाञ्च काकुभः प्रगाथः (विषमर्चा ककुप्, समर्चा सतोबृहती). (११) एकादश्याः ककुप्. (१२) द्वादश्याश्च मध्येज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥५॥ ओ त्यमह्व आ रथमद्या दंसिष्ठमूतये ।
यमश्विना सुहवा रुद्रवर्तनी आ सूर्यायै तस्थथुः ॥१॥
पूर्वापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम् ।
सचनावन्तं सुमतिभिः सोभरे विद्वेषसमनेहसम् ॥२॥

22.

Ó tyám ahva á rátham adyá dáṁsishṭham ūtáye | yám aṣvinā suhavā rudravartanī á sūryáyai tasthátluḥ || 1 || pūrvāpúsham suhávam puruspṛíham bhujyúm vájeshu púrvyam | sacanávantam sumatíbhiḥ sobhare vídveshasam anehásam || 2 ||

इह त्या पुरुभूतमा देवा नमोभिरश्विना ।
अर्वाचीना स्ववसे करामहे गन्तारा दाशुषो गृहम् ॥३॥
युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिषण्यति ।
अस्माँ अच्छा सुमतिर्वां शुभस्पती आ धेनुरिव धावतु ॥४॥
रथो यो वां त्रिवन्धुरो हिरण्याभीशुरश्विना ।
परि द्यावापृथिवी भूषति श्रुतस्तेन नासत्या गतम् ॥५॥

ihá tyá purubhútamā devá námobhir aṣvínā | arvācīná sv ávase karāmahe gántārā dasúsho grihám || 3 || yuvó ráthasya pári cakrám īyata īrmányád vām ishaṇyati | asmáñ áchā sumatír vāṃ ṣubhas patī á dhenúr iva dhāvatu || 4 || rátho yó vaṃ trivandhuró híraṇyabhīṣur aṣvina | pári dyávāpṛithiví bhúshati ṣrutás téna nasatyá gatam || 5 || 5 ||

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22

I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5

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॥६॥ दशस्यन्ता मनवे पूर्व्यं दिवि यवं वृकेण कर्षथः ।
ता वामद्य सुमतिभिः शुभस्पती अश्विना प्र स्तुवीमहि ॥६॥
उप नो वाजिनीवसू यातमृतस्य पथिभिः ।
येभिस्तृक्षिं वृषणा त्रासदस्यवं महे क्षत्राय जिन्वथः ॥७॥

daṣasyántā mánave pūrvyáṃ diví yávaṃ vṛíkeṇa karshathaḥ | tá vām adyá sumatíbhiḥ ṣubhas pati áṣvinā prá stuvīmahi || 6 || úpa no vājinīvasū yātám ṛitásya pathíbhiḥ | yébhis tṛikshíṃ vṛishaṇā trasadasyavám mahé kshatráya jínvathaḥ || 7 ||

अयं वामद्रिभिः सुतः सोमो नरा वृषण्वसू ।
आ यातं सोमपीतये पिबतं दाशुषो गृहे ॥८॥
आ हि रुहतमश्विना रथे कोशे हिरण्यये वृषण्वसू ।
युञ्जाथां पीवरीरिषः ॥९॥

ayáṃ vām ádribhiḥ sutáḥ sómo narā vṛishaṇvasū | á yātaṃ sómapītaye píbataṃ dāṣúsho gṛihé || 8 || á hí ruhátam aṣvinā ráthe kóṣe hiraṇyáye vṛishaṇvasū | yuñjāthām pívarīr íshaḥ || 9 ||

याभिः पक्थमवथो याभिरध्रिगुं याभिर्बभ्रुं विजोषसम् ।
ताभिर्नो मक्षू तूयमश्विना गतं भिषज्यतं यदातुरम् ॥१०॥

yábhiḥ pakthám ávatho yábhir ádhriguṃ yábhir babhrúṃ víjoshasam | tábhir no makshú túyam aṣvinā gatam bhishajyátaṃ yád áturam || 10 || ६ ||

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O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10

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॥७॥ यदध्रिगावो अध्रिगू इदा चिदह्नो अश्विना हवामहे ।
वयं गीर्भिर्विपन्यवः ॥११॥
ताभिरा यातं वृषणोप मे हवं विश्वप्सुं विश्ववार्यम् ।
इषा मंहिष्ठा पुरुभूतमा नरा याभिः क्रिविं वावृधुस्ताभिरा गतम् ॥१२॥
ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुवे ।
ता उ नमोभिरीमहे ॥१३॥
ताविद्दोषा ता उषसि शुभस्पती ता यामन्रुद्रवर्तनी ।
मा नो मर्ताय रिपवे वाजिनीवसू परो रुद्रावति ख्यतम् ॥१४॥
आ सुग्म्याय सुग्म्यं प्राता रथेनाश्विना वा सक्षणी ।
हुवे पितेव सोभरी ॥१५॥

yád ádhrigāvo ádhrigū idá cid áhno aṣvínā hávāmahe |
vayáṃ gīrbhír vipanyávaḥ || 11 || tábhir á yātaṃ vṛishaṇópa
me hávaṃ viṣvápsuṃ viṣvávāryam | ishá máṅhishṭhā puru-
bhútamā narā yábhiḥ krívim vāvṛidhús tábhir á gatam || 12 ||
táv idá cid áhānāṃ táv aṣvínā vándamāna úpa bruve | tá
u námobhir īmahe || 13 || táv íd doshá tá ushási ṣubhás
páti tá yáman rudrávartanī | má no mártāya ripáve vājinī-
vasū paró rudrāv áti khyatam || 14 || á súgmyāya súgmyam
prātá ráthenāṣvínā vā sakshánī | huvé pitéva sóbharī
|| 15 || 7 ||

॥८॥ मनोजवसा वृषणा मदच्युता मक्षुंगमाभिरूतिभिः ।
आरात्ताच्चिद्भूतमस्मे अवसे पूर्वीभिः पुरुभोजसा ॥१६॥
आ नो अश्वावदश्विना वर्तिर्यासिष्टं मधुपातमा नरा ।
गोमद्दस्रा हिरण्यवत् ॥१७॥

mánojavasā vṛishaṇā madacyutā makshuṃgamábhir ūtí-
bhiḥ | āráttāc cid bhūtam asmé ávase pūrvíbhiḥ purubho-
jasā || 16 || á no áṣvāvad aṣvinā vartír yāsishṭam madhu-
pātamā narā | gómad dasrā híraṇyavat || 17 ||

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We, the dedicated chanters, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17

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सुप्रावर्गं सुवीर्यं सुष्ठु वार्यमनाधृष्टं रक्षस्विना ।
अस्मिन्ना वामायाने वाजिनीवसू विश्वा वामानि धीमहि ॥१८॥

suprāvargáṃ suvíryaṃ sushṭhú várya̱m ánādhṛishṭaṃ rakshasvínā | asmínn ā́ vām āyā́ne vājinīvasū víśvā vāmā́ni dhīmahi || 18 || 8 ||

(२३) त्रयोविंशं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥९॥ ईळिष्वा हि प्रतीव्यं यजस्व जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥१॥
दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा । उत स्तुषे विष्पर्धसो रथानाम् ॥२॥
येषामाबाध ऋग्मिय इषः पृक्षश्च निग्रभे । उपविदा वह्निर्विन्दते वसु ॥३॥
उदस्य शोचिरस्थाद्दीदियुषो व्यजरम् । तपुर्जम्भस्य सुद्युतो गणश्रियः ॥४॥
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिख्या भासा बृहता शुशुक्वनिः ॥५॥

23.

Ī́ḷishvā hí pratīvyàṃ yájasva jātávedasam | carishṇúdhūmam ágṛibhītaśocisham || 1 || dāmā́naṃ viśvacarshaṇe 'gníṃ viśvamano girā́ | utá stushe víshpardhaso ráthānām || 2 || yéshām ābādhá ṛigmíya isháḥ prikshás ca nigrábhe | upavídā váhnir vindate vásu || 3 || úd asya śocír asthād dīdiyúsho vy àjáram | tápurjambhasya sudyúto gaṇaśríyaḥ || 4 || úd u tishṭha svadhvara stávāno devyā́ kṛipā́ | abhikhyā́ bhāsā́ bṛihatā́ śuśukvániḥ || 5 || 9 ||

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May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees. 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celestial lustre. Verily, you are radiant with lofty splendour. 5

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॥१०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो बभूथ हव्यवाहनः ॥६॥
अग्निं वः पूर्व्यं हुवे होतारं चर्षणीनाम् । तमया वाचा गृणे तमु वः स्तुषे ॥७॥
यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयन्त इत् । मित्रं न जने सुधितमृतावनि ॥८॥
ऋतावानमृतायवो यज्ञस्य साधनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥
अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विक्ष्वा यशस्तमः ॥१०॥

ágne yāhí suṣastíbhir havyā́ júhvāna ānushák | yáthā dūtó babhū́tha havyavā́hanaḥ || 6 || agním vaḥ pūrvyám huve hótāraṃ carshaṇīnā́m | tám ayā́ vācā́ gṛiṇe tám u va stushe || 7 || yajnébhir ádbhutakratuṃ yáṃ kṛipā́ sūdáyanta ít | mitráṃ ná jáne súdhitam ṛitávani || 8 || ṛitávānam ṛitāyavo yajñásya sā́dhanaṃ girā́ | úpo enaṃ jujushur námasas padé || 9 || áchā no aṅgirastamaṃ yajñāso yantu saṃyátaḥ | hótā yó ásti vikṣv ā́ yaṣástamaḥ || 10 || 10 ||

॥११॥ अग्ने तव त्ये अजरेन्धानासो बृहद्भाः । अश्वा इव वृषणस्तविषीयवः ॥११॥
स त्वं न ऊर्जां पते रयिं रास्व सुवीर्यम् । प्राव नस्तोके तनये समत्स्वा ॥१२॥
यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशि ।
विश्वेदग्निः प्रति रक्षांसि सेधति ॥१३॥

agne táva tyé ajaréndhānāso bṛihád bhā́ḥ | áṣvā iva vṛishaṇas tavishīyávaḥ || 11 || sá tvám na ūrjām pate rayím rāsva suvī́ryam | prā́va nas toké tánaye samátsv ā́ || 12 || yád vā́ u viṣpátiḥ ṣitáḥ súprīto mánusho viṣí | víṣvéd agníḥ práti rákshāṅsi sedhati || 13 ||

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O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations. 6

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you. 7

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplisher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles. 12

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you. 13

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श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते ।
नि मायिनस्तपुषा रक्षसो दह ॥१४॥
न तस्य मायया चन रिपुरीशीत मर्त्यः । यो अग्नये ददाश हव्यदातिभिः ॥१५॥

ṣrushṭy àgne návasya me stómasya vīra viṣpate | ní mayínas tápusha raksháso daha || 14 || ná tásya māyáyā caná ripúr isita mártyaḥ | yó agnáye dadáṣa havyádātibhiḥ || 15 || 11 ||

॥१२॥ व्यश्वस्त्वा वसुविदमुक्षण्युरप्रीणादृषिः । महो राये तमु त्वा समिधीमहि ॥१६॥
उशना काव्यस्त्वा नि होतारमसादयत् । आयजिं त्वा मनवे जातवेदसम् ॥१७॥

vyàṣvas tvā vasuvídam ukshaṇyúr aprīṇād ṛishiḥ | mahó rayé tám u tvā sám idhīmahi || 16 || uṣánā kavyás tvā ní hótaram asadayat | āyajíṃ tvā mánave jatávedasam || 17 ||

विश्वे हि त्वा सजोषसो देवासो दूतमक्रत । श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥
इमं घा वीरो अमृतं दूतं कृण्वीत मर्त्यः । पावकं कृष्णवर्तनिं विहायसम् ॥१९॥
तं हुवेम यतस्रुचः सुभासं शुक्रशोचिषम् । विशामग्निमजरं प्रत्नमीड्यम् ॥२०॥

víṣve hí tvā sajóshaso deváso dūtám ákrata | ṣrushṭí deva prathamó yajñíyo bhuvaḥ || 18 || imáṃ gha vīró amṛítaṃ dutáṃ kṛiṇvīta mártyaḥ | pāvakáṃ kṛishṇávartaniṃ víhā-yasam || 19 || táṃ huvema yatásrucaḥ subhásaṃ ṣukráṣo-cisham | viṣám agním ajáram pratnám íḍyam || 20 || 12 ||

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O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright-shining, undecaying, eternal fire-divine, who must be adored by men. 20

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॥१३॥ यो अस्मै हव्यदातिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरवद्यशः ॥२१॥
प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् । प्रति स्रुगेति नमसा हविष्मती ॥२२॥
आभिर्विधेमाग्नये ज्येष्ठाभिर्व्यश्ववत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥
नूनमर्च विहायसे स्तोमेभिः स्थूरयूपवत् । ऋषे वैयश्व दम्यायाग्नये ॥२४॥
अतिथिं मानुषाणां सूनुं वनस्पतीनाम् । विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

yó asmai havyádātibhir áhutim mártó 'vidhat | bhū́ri póshaṃ sá dhatte vīrávad yáṣaḥ || 21 || prathamáṃ jātávedasam agníṃ yajñéshu pūrvyám | práti srúg eti námasa havíshmatī || 22 || ábhir vidhemāgnáye jyéshṭhābhir vyaṣvavát | máṅhishṭhabhir matíbhiḥ ṣukráṣocishe || 23 || nūnám arca víhāyase stómebhi sthūrayūpavát | ṛíshe vaiyaṣva dámyayāgnáye || 24 || átithim mánushāṇāṃ sūnúṃ vánaspátīnām | víprā agním ávase pratnám īḷate || 25 || 13 ||

॥१४॥ महो विश्वाँ अभि षतोऽभि हव्यानि मानुषा ।
अग्ने नि षत्सि नमसाधि बर्हिषि ॥२६॥
वंस्वा नो वार्या पुरु वंस्व रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥
त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रातिं यविष्ठ शश्वते ॥२८॥

mahó víṣvāñ abhí shatò 'bhí havyáni mánushā | ágne ní shatsi námasádhi barhíshi || 26 || váṅsvā no vấryā purú váṅsva rāyáḥ puruspṛ́haḥ | suvī́ryasya prajấvato yáṣasvataḥ || 27 || tváṃ varo susháṃṇé 'gne jánāya codaya | sádā vaso rātíṃ yavishṭha ṣáṣvate || 28 ||

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The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28

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त्वं हि सुंप्रतूरसि त्वं नो गोमंतीरिषः । महो रायः सातिमंग्ने अपां वृधि ॥२९॥
अग्ने त्वं यशा अस्या मित्रावरुणा वह । ऋतावांना सम्राजां पूतदंक्षसा ॥३०॥

tvám hí supratū́r ási
tvám no gómatir íshah | mahó rāyáh sātím agne ápā vridhi
|| 29 || ágne tvám yaṣá asy á mitrā́váruṇā vaha | ṛitávānā
samrájā pūtádakshasā || 30 || 14 ||

(२४) चतुर्विंशं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः । (१-२७) प्रथमादिसप्तविंशत्यृचामिन्द्रः, (२८-३०) अष्टाविंश्यादितृचस्य च सौषाम्णस्य वरोर्दानस्तुतिर्देवता । (१-२९) प्रथमाद्येकोनत्रिंशदृचामुष्णिक्, (३०) त्रिंश्याश्चानुष्टुप् छन्दसी ॥

॥१५॥ सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ षु वो नृतमाय धृष्णवे ॥१॥
शवंसा ह्यसि श्रुतो वृंत्रहत्येन वृत्रहा । मघैर्मघोनो अति शूर दाशसि ॥२॥
स नः स्तवान आ भर रयिं चित्रश्रवस्तमम् । निरेके चिद्यो हरिवो वसुर्ददिः ॥३॥
आ निरेकमुत प्रियमिन्द्र दर्षि जनानाम् । धृषता धृष्णो स्तवमान आ भर ॥४॥

24.

Sákhāya á ṣishamahi bráhméndraya vajríṇe | stushá u shú vo nṛitamāya dhṛishṇáve || 1 || ṣávasa hy ási ṣrutó vṛitrahátyena vṛitrahá | maghaír maghóno áti ṣūra dāṣasi || 2 || sá na stávana á bhara rayím citrásravastamam | nireké cid yó harivo vásur dadíḥ || 3 || á nirekám utá priyám índra dárshi jánanām | dhṛishatá dhṛishṇo stávamana á bhara || 4 ||

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O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

24

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4

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न ते सव्यं न दक्षिणं हस्तं वरन्त आमुरः । न परिबाधो हरिवो गविष्टिषु ॥५॥

ná te savyám ná dákshiṇaṃ hástaṃ varanta āmúraḥ | ná paribā́dho harivo gávishṭishu || 5 || 15 ||

॥१६॥ आ त्वा गोभिरिव व्रजं गीर्भिर्ऋणोम्यद्रिवः । आ स्मा कामं जरितुरा मनः पृण ॥६॥
विश्वानि विश्वमनसो धिया नो वृत्रहन्तम । उग्र प्रणेतरधि षू वसो गहि ॥७॥
वयं ते अस्य वृत्रहन्विद्याम शूर नव्यसः । वसोः स्पार्हस्य पुरुहूत राधसः ॥८॥
इन्द्र यथा ह्यस्ति तेऽपरीतं नृतो शवः । अमृक्ता रातिः पुरुहूत दाशुषे ॥९॥
आ वृषस्व महामह महे नृतम राधसे । दृळ्हश्चिद्दृह्य मघवन्मघत्तये ॥१०॥

ā́ tvā góbhir iva vrajáṃ gīrbhír ṛiṇomy adrivaḥ | ā́ sma kā́maṃ jaritúr ā́ mánaḥ pṛiṇa || 6 || víṣvāni viṣvámanaso dhiyā́ no vṛitrahantama | úgra praṇetar ádhi shū́ vaso gahi || 7 || vayáṃ te asyá vṛitrahan vidyā́ma ṣūra návyasaḥ | váso spārhásya puruhūta rā́dhasaḥ || 8 || índra yáthā hy ásti té 'parītaṃ nṛito ṣávaḥ | ámṛiktā rātír puruhūta dāṣúshe || 9 || ā́ vṛishasva mahāmaha mahé nṛitama rā́dhase | dṛiḷhás cid dṛihya maghavan maghā́ttaye || 10 || 16 ||

॥१७॥ नू अन्यत्रा चिदद्रिवस्त्वन्नो जग्मुराशसः । मघवञ्छग्धि तव तन्न ऊतिभिः ॥११॥
नह्यङ्ग नृतो त्वदन्यं विन्दामि राधसे । राये द्युम्नाय शवसे च गिर्वणः ॥१२॥

nū́ anyátrā cid adrivas tvān no jagmur āṣásaḥ | mághavañ chagdhí táva tán na ūtíbhiḥ || 11 || nahy àṅgá nṛito tvád anyáṃ vindā́mi rā́dhase | rāyé dyumnā́ya ṣávase ca girvaṇaḥ || 12 ||

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O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress. 5

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise. 6

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked. 9

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth. 10

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection. 11

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

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एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु । प्र राधसा चोदयाते महित्वना ॥१३॥
उपो हरीणां पतिं दक्षं पृञ्चन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥
नह्य१ङ्ग पुरा चन जज्ञे वीरतरस्त्वत् । नकी राया नैवथा न भन्दना ॥१५॥

éndum índraya siñcata píbati somyám mádhu | prá rádhasa codayāte mahitvaná || 13 || úpo hárīṇām pátiṃ dáksham pṛiñcántam abravam | nunám ṣrudhi stuvató aṣvyásya || 14 || nahy àṅgá purá caná jajñé virátaras tvát | nákī rāyá naívátha ná bhandána || 15 || 17 ||

॥१८॥ एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवते सदावृधः ॥१६॥
इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम् । उदानंश शवसा न भन्दना ॥१७॥

éd u mádhvo madíntaraṃ siñcá vādhvaryo ándhasaḥ | evá hí virá stávate sadávṛidhaḥ || 16 || índra sthatar harīṇām nákish ṭe pūrvyástutim | úd anaṅṣa ṣávasa ná bhandána || 17 ||

तं वो वाजानां पतिमहूमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥१८॥
एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥१९॥
अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः । घृतात्स्वादीयो मधुनश्च वोचत ॥२०॥

táṃ vo vájanam pátim áhūmahi ṣravasyávaḥ | áprāyubhir yajñébhir vavṛidhényam || 18 || éto nv índraṃ stávama sákhaya stómyaṃ náram | kṛishṭír yó víṣva abhy ásty éka ít || 19 || ágorudhaya gavíshe dyukshaya dásmyaṃ vácaḥ | ghṛitát svádiyo mádhunaṣ ca vocata || 20 || 18 ||

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Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20

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॥१९॥ यस्यामितानि वीर्या३ न राधः पर्येतवे । ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥२१॥
स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम् । अर्यो गयं मंहमानं वि दाशुषे ॥२२॥

yásyámitani vírya ná rádhaḥ páryetave | jyótir ná víṣvam abhy ásti dákshiṇa || 21 || stuhíndram vyaṣvavád ánurmim vajínam yámam | aryó gáyam máṅhamanam ví daṣúshe || 22 ||

एवा नूनमुप स्तुहि वैयश्व दशमं नवम् । सुविद्वांसं चर्कृत्यं चरणीनाम् ॥२३॥
वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥२४॥
तदिन्द्राव आ भर येना दंसिष्ठ कृत्वने । द्विता कुत्साय शिश्नथो नि चोदय ॥२५॥

evá nūnám úpa stuhi vaíyaṣva daṣamám návam | súvidvaṅsam carkṛítyam caráṇinam || 23 || véttha hí nírṛitīnam vájrahasta parivṛíjam | áhar-ahaḥ ṣundhyúḥ paripádām iva || 24 || tád indráva á bhara yéna daṅsishṭha kṛítvane | dvitá kútsaya ṣiṣnatho ní codaya || 25 || 19 ||

॥२०॥ तमु त्वा नूनमीमहे नव्यं दंसिष्ठ सन्यसे ।
स त्वं नो विश्वा अभिमातीः सक्षणिः ॥२६॥
य ऋक्षादंहसो मुचद्यो वार्यात्सप्त सिन्धुषु । वधर्दासस्य तुविनृम्ण नीनमः ॥२७॥

tám u tvā nunám īmahe návyam daṅsishṭha sányase | sá tvám no víṣva abhímatiḥ sakshániḥ || 26 || yá ríkshad áṅhaso mucád yó váryat saptá síndhushu | vádhar dasásya tuvinṛimṇa nīnamaḥ || 27 ||

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Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendrous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27

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यथा वरो सुषाम्णे सनिभ्य आवहो रयिम् । व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥
आ नार्यस्य दक्षिणा व्यश्वाँ एतु सोमिनः । स्थूरं च राधः शतवत्सहस्रवत् ॥२९॥
यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।
एषो अपश्रितो वलो गोमतीमव तिष्ठति ॥३०॥

yátha varo sushámṇe sanibhya avaho rayím | vyáṣvebhyaḥ subhage vajinivati || 28 || á nar-yásya dákshiṇa vyáṣvaṅ etu sománaḥ | sthūrám̐ ca rádhaḥ ṣatávat sahásravat || 29 || yát tva prichád ijanáḥ kuhayá kuhayakrite | eshó ápaṣrito yaló gomatím áva tishṭhati || 30 || 20 ||

(२५) पञ्चविंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः । (१-९, १३-२४) प्रथमादिनवर्चां त्रयोदश्यादिद्वादशानाञ्च मित्रावरुणौ, (१०-१२) दशम्यादितृचस्य च विश्वे देवा देवताः । (१-२२, २४) प्रथमादिद्वाविंशत्यृचां चतुर्विंश्याश्चोष्णिक्, (२३) त्रयोविंश्याश्चोष्णिग्गर्भा छन्दसी ॥

॥२१॥ ता वां विश्वस्य गोपा देवा देवेषु यज्ञिया । ऋतावाना यजसे पूतदक्षसा ॥१॥
मित्रा तना न रथ्या३ वरुणो यश्च सुक्रतुः । सनात्सुजाता तनया धृतव्रता ॥२॥
ता माता विश्ववेदसासुर्याय प्रमहसा । मही जजानादितिर्ऋतावरी ॥३॥

25.

Ta vaṃ víṣvasya gopá devá devéshu yajñíya | ritávaṇa yajase putádakshasa || 1 || mitrá tána ná rathyà váruṇo yáṣ ca sukrátuḥ | sanát sujatá tánaya dhṛitávrata || 2 || tá matá viṣvávedasasuryàya prámahasa | mahí jajānáditir ṛitávarī || 3 ||

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O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

25

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature's bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3

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महान्ता मित्रावरुणा सम्राजा देवावसुरा । ऋतावानावृतमा घोषतो बृहत् ॥४॥
नपाता शवसो महः सूनू दक्षस्य सुक्रतू । सृप्रदानू इषो वास्त्वधि क्षितः ॥५॥

maháṇta mitrávárunạ samrája deváv ásura | ṛitávānav ṛitám á ghoshato bṛihát || 4 || nápatā ṣávaso maháḥ sūnú dákshasya sukrátu | sṛipradanū ishó vástv ádhi kshitaḥ || 5 || 21 ||

॥२२॥ सं या दानूनि येमथुर्दिव्याः पार्थिवीरिषः । नभस्वतीरा वां चरन्तु वृष्टयः ॥६॥
अधि या बृहतो दिवोऽभि यूथेव पश्यतः । ऋतावाना सम्राजा नमसे हिता ॥७॥
ऋतावाना नि षेदतुः साम्राज्याय सुक्रतू । धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥८॥

sáṃ yá dánuni yemáthur divyáḥ párthivīr íshaḥ | nábhasvatīr á vaṃ carantu vṛishṭáyaḥ || 6 || ádhi yá bṛiható divò 'bhí yūthéva páṣyataḥ | ṛitávana samrája námase hitá || 7 || ṛitávanā ní shedatuḥ sámrājyāya sukrátū | dhṛitávratā kshatríyā kshatrám āṣatuḥ || 8 ||

अक्ष्णश्चिद्गातुवित्तरानुल्बणेन चक्षसा । नि चिन्मिषन्ता निचिरा नि चिक्यतुः ॥९॥
उत नो देव्यदितिरुरुष्यतां नासत्या । उरुष्यन्तु मरुतो वृद्धशवसः ॥१०॥

akshṇáṣ cid gātuvíttarā-nulbaṇéna cákshasa | ní cin mishántā nicirá ní cikyatuḥ || 9 || utá no devy áditir urushyátāṃ násatyā | urushyántu marúto vṛiddháṣavasaḥ || 10 || 22 ||

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The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10

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॥२३॥ ते नो नावमुरुष्यत दिवा नक्तं सुदानवः । अरिष्यन्तो नि पायुभिः सचेमहि ॥११॥
अघ्नते विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्त्सिन्धो पूर्वचित्तये ॥१२॥
तद्वार्यं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रो यत्पान्ति वरुणो यदर्यमा ॥१३॥
उत नः सिन्धुरपां तन्मरुतस्तदश्विना । इन्द्रो विष्णुर्मीढ्वांसः सजोषसः ॥१४॥
ते हि ष्मा वनुषो नरोऽभिमातिं कयस्य चित् । तिग्मं न क्षोदः प्रतिघ्नन्ति भूर्णयः ॥१५॥

té no nāvám urushyata dívā náktaṃ sudānavaḥ | árishyanto ní pāyúbhiḥ sacemahi || 11 || ághnate víshṇave vayám árishyantaḥ sudánave | ṣrudhí svayāvan sindho pūrvácittaye || 12 || tád váryam vṛiṇīmahe várishṭhaṃ gopayátyam | mitró yát pánti váruṇo yád aryamā́ || 13 || utá naḥ sindhur apā́ṃ tán marútas tád aṣvínā | índro víshṇur mīḍhvā́ṅsaḥ sajóshasaḥ || 14 || té hí shmā vanúsho náro 'bhímātiṃ káyasya cit | tigmáṃ ná kshódaḥ pratighnánti bhū́rṇayaḥ || 15 || 23 ||

२४॥ अयमेक इत्था पुरूरु चष्टे वि विश्पतिः । तस्य व्रतान्यनु वश्चरामसि ॥१६॥
अनु पूर्वाण्योक्या साम्राज्यस्य सश्चिम । मित्रस्य व्रता वरुणस्य दीर्घश्रुत् ॥१७॥
परि यो रश्मिना दिवोऽन्तान्ममे पृथिव्याः । उभे आ पप्रौ रोदसी महित्वा ॥१८॥

ayám éka itthā́ purū́rú cashṭe ví vispátiḥ | tásya vratány ánu vaṣ caramasi || 16 || ánu pū́rvāṇy okyā̀ sāmrajyásya saṣcima | mitrásya vratá váruṇasya dīrghaṣrút || 17 || pári yó raṣmína divó 'ntān mamé pṛithivyā́ḥ | ubhé ā paprau ródasī mahitvā́ || 18 ||

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O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, all-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divines, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (*mitra*) who measures with his rays the limits of both heaven and earth, and He is venerable (*varuṇa*) who fills both heaven and earth with his majesty. 18

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उदु ष्य शरणे दिवो ज्योतिरयंस्त सूर्यः । अग्निर्न शुक्रः समिधान आहुतः ॥१९॥
वचो दीर्घप्रसद्मनीशे वाजस्य गोमतः । ईशे हि पित्वोऽविषस्य दावने ॥२०॥

úd u shyá ṣaraṇé divó jyótir ayaṅsta sū́ryaḥ | agnír ná ṣukráḥ samidhāná áhutaḥ || 19 || váco dīrghápraṣadmanīṣe vájasya gómataḥ | íṣe hí pitvò 'vishásya dāvánc || 20 || 24 ||

॥२५॥ तत्सूर्यं रोदसी उभे दोषा वस्तोरुप ब्रुवे । भोजेष्वस्माँ अभ्युच्चरा सदा ॥२१॥
ऋज्रमुक्षण्यायने रजतं हरयाणे । रथं युक्तमसनाम सुषामणि ॥२२॥

tát sū́ryaṃ ródasī ubhé doshá vástor úpa bruve | bhojéshv asmā́ṅ abhy úc cara sáda || 21 || ṛijrám ukshaṇyáyane rajatáṃ hárayāṇe | rátham yuktám asanāma sushámaṇi || 22 ||

ता मे अश्व्यानां हरीणां नितोशना । उतो नु कृत्व्यानां नृवाहसा ॥२३॥
स्मदभीशू कशावन्ता विप्रा नविष्ठया मती । महो वाजिनावर्वन्ता सचासनम् ॥२४॥

tá me áṣvyānaṃ hárīṇaṃ nitóṣanā | utó nú kṛ́tvyānāṃ nṛiváhasā || 23 || smádabhīṣū káṣavanta vípra návishṭhayā matí | mahó vajínav árvanta sácasanam || 24 || 25 ||

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He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are pre-eminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24

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(२६) षड्विंशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य वैयश्वो विश्वमना आङ्गिरसो व्यश्वो वा ऋषिः ।
(१-१९) प्रथमाद्येकोनविंशत्यृचामश्विनौ, (२०-२५) विंश्यादिषण्णाञ्च वायुर्देवताः ।
(१-१५, २२-२४) प्रथमादिपञ्चदशर्चां द्वाविंश्यादितृचस्य चोष्णिक्,
(१६-१९, २१, २५) षोडश्यादिचतसृणामेकविंशीपञ्च-
विंश्योश्च गायत्री, (२०) विंश्याश्चानुष्टुप् छन्दांसि ॥

॥२६॥ युवोरु षू रथं हुवे सधस्तुत्याय सूरिषु । अतूर्तदक्षा वृषणा वृषण्वसू ॥१॥
युवं वरो सुषाम्णे महे तने नासत्या । अवोभिर्याथो वृषणा वृषण्वसू ॥२॥
ता वामद्य हवामहे हव्येभिर्वाजिनीवसू । पूर्वीरिष इषयन्तावति क्षपः ॥३॥
आ वां वाहिष्ठो अश्विना रथो यातु श्रुतो नरा । उप स्तोमान्तुरस्य दर्शथः श्रिये ॥४॥
जुहुराणा चिदश्विना मन्येथां वृषण्वसू । युवं हि रुद्रा पर्षथो अति द्विषः ॥५॥

26.

**Yuvór u shú rátham huve sadhástutyaya sūríshu | átūr-
tadakshā vṛishaṇā vṛishaṇvasu || 1 || yuvám varo sushámṇe
mahé táne nāsatyā | ávobhir yatho vṛishaṇa vṛishaṇvasū
|| 2 || tá vām adyá havāmahe havyébhir vājinīvasū | pūrvír
ishá isháyantāv áti kshapáḥ || 3 || á vāṃ váhishṭho aṣvinā
rátho yātu ṣrutó narā | úpa stómān turásya darṣathaḥ ṣriyé
|| 4 || juhurāṇá cid aṣvinā manyethām vṛishaṇvasū | yuvám
hí rudrā párshatho áti dvíshaḥ || 5 || 26 ||**

॥२७॥ दस्रा हि विश्वमानुषङ्मक्षूभिः परिदीयथः । धियंजिन्वा मधुवर्णा शुभस्पती ॥६॥
उप नो यातमश्विना राया विश्वपुषा सह । मघवाना सुवीरावनपच्युता ॥७॥

**dasrá hí víṣvam ānushán makshúbhiḥ paridíyathaḥ |
dhiyaṃjinvá mádhuvarṇa ṣubhás pátī || 6 || úpa no yatam
aṣvinā rāyá viṣvapúshā sahá | maghávānā suvírāv ána-
pacyutā || 7 ||**

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26

O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanters of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7

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आ मे अस्य प्रतीव्य१मिन्द्रनासत्या गतम् । देवा देवेभिरद्य सचनस्तमा ॥८॥
वयं हि वां हवामह उक्षण्यन्तो व्यश्ववत् । सुमतिभिरुप विप्राविहा गतम ॥९॥
अश्विना स्वृषे स्तुहि कुवित्ते श्रवतो हवम् । नेदीयसः कूळयातः पणीँरुत ॥१०॥

á me asyá pratīvyàm índranāsatya gatam |
devá devébhir adyá sacánastamā || 8 || vayám hí vām hávamaha ukshaṇyánto vyaṣvavát | sumatíbhir úpa viprav ihá gatam || 9 || aṣvínā sv ṛishe stuhi kuvít te ṣrávato hávam | nédīyasaḥ kūḷayataḥ paṇíṅr utá || 10 || 27 ||

॥२८॥ वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥
युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः । अहरहर्वृषणा मह्यं शिक्षतम् ॥१२॥
यो वां यज्ञेभिरावृतोऽधिवस्त्रा वधूरिव । सपर्यन्ता शुभे चक्राते अश्विना ॥१३॥
यो वामुरुव्यचस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मयू ॥१४॥
अस्मभ्यं सु वृषण्वसू यातं वर्तिर्नृपाय्यम् । विषुद्रुहेव यज्ञमूहथुर्गिरा ॥१५॥

vaiyaṣvásya ṣrutam narotó me asyá vedathaḥ | sajoshasā váruṇo mitró aryamá || 11 || yuvádattasya dhishṇya yuvánītasya sūríbhiḥ | áhar-ahar vṛishaṇa máhyam ṣikshatam || 12 || yó vām yajñébhir ávṛitó 'dhivastra vadhúr iva | saparyántā ṣubhé cakrate aṣvínā || 13 || yó vām uruvyácastamam cíketati nṛipáyyam | vartír aṣvinā pári yātam asmayú || 14 || asmábhyaṃ sú vṛishaṇvasū yatám vartír nṛipáyyam | vishudrúheva yajñám ūhathur girá || 15 || 28 ||

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O Lord of resplendence and O twin-divines, the ever-true, most accessible, come to bless this my work and worship. Come, O divine, today with other divine forces. 8

O bestowers of wealth, like an austere sage, we, desirous of our well-being, invoke you. O sagacious twin-divines, may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may repeatedly hear your invocation, and destroy the greedy persons, and their associates. 10

O leaders, listen to the son of austere devotee, and understand its purport and may the lord of light, water, and cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day by day some of that wealth, which we yearn for, which is given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him prosperous, who is intensely engaged in his duties, just as a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well knows the devotional hymns, to be enjoyed by the leaders (of rites). 14

O affluent showerers of blessings, come to our home, to listen to devotional hymns to be enjoyed by the leader of rites. You bring the sacrifice to completion by devotional praises like the fatal shafts (slaying a deer). 15

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॥२९॥ वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा । युवाभ्यां भूत्वश्विना ॥१६॥
यद्दो दिवो अर्णव इषो वा मदथो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥
उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥
स्मदेतया सुकीर्त्याश्विना श्वेतया धिया । वहेथे शुभ्रयावाना ॥१९॥
युक्ष्वा हि त्वं रथासहा युवस्व पोष्या वसो ।
आन्नो वायो मधु पिबास्माकं सवना गहि ॥२०॥

váhishṭho vām̐ hávānām̐ stómo dutó huvan nara | yuvábhyam bhūtv aṣvina || 16 || yád adó divó arṇavá ishó va mádatho grihé | ṣrutám ín me amartyā || 17 || utá syá ṣvetayávarı váhishṭhā vām̐ nadínam | síndhur híraṇyavartaniḥ || 18 || smád etáya sukırtyáṣvinā ṣvetáya dhiyá | váhethe ṣubhrayavāna || 19 || yukshvá hí tvám̐ rathasáha yuvásva póshya vaso | án no vāyo mádhu pibasmákam̐ sávanā gahi || 20 || २९ ||

॥३०॥ तव वायवृतस्पते त्वष्टुर्जामातरद्भुत । अवांस्या वृणीमहे ॥२१॥
त्वष्टुर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं द्युम्ना जनासः ॥२२॥
वायो याहि शिवा दिवो वहस्वा सु स्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

táva vayav ṛitaspate tváshṭur jamatar adbhuta | ávaṅsy á vriṇımahe || 21 || tváshṭur jámātaram̐ vayám ísānam̐ rayá ımahe | sutávanto vayúm̐ dyunmá jánasaḥ || 22 || váyo yahí ṣivá divó váhasva sú sváṣvyam | váhasva maháḥ prithu-pákshasa ráthe || 23 ||

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O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (*Tvaṣṭṛ*= the sun, of which dawn, the *Uṣa*, is the daughter, wedded to the wind or *Vāyu*). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23

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त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे । ग्रावाणं नाश्वपृष्ठं मंहना ॥२४॥
स त्वं नो देव मनसा वायो मन्दानो अग्रियः । कृधि वाजाँ अपो धियः ॥२५॥

tvā́m hí supsárastamam nṛishádaneshu hūmáhe | grā́vāṇam nā́ṣvapṛishṭham maṅhánā || 24 || sá tvā́m no deva mánasā vā́yo mandānó agriyáḥ | kṛidhí vā́jāñ apó dhíyaḥ || 25 || ३० ||

(२७) सप्तविंशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥३१॥ अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।
ऋचा यामि मरुतो ब्रह्मणस्पतिं देवाँ अवो वरेण्यम् ॥१॥
आ पशुं गासि पृथिवीं वनस्पतीनुषासा नक्तमोषधीः ।
विश्वे च नो वसवो विश्ववेदसो धीनां भूत प्राविताः ॥२॥
प्र सू न एत्वध्वरो३ऽग्ना देवेषु पूर्व्यः ।
आदित्येषु प्र वरुणे धृतव्रते मरुत्सु विश्वभानुषु ॥३॥

27.

Agnír ukthé puróhito grā́vāṇo barhír adhvaré | ṛicā́ yāmi marúto bráhmaṇas pátim devā́ñ ávo vareṇyam || 1 || ā́ paṣúm gāsi pṛithivī́m vánaspátīn ushā́sā náktam óshadhīḥ | víṣve ca no vasavo viṣvavedaso dhīnā́m bhūta prāvitā́raḥ || 2 || prá sū́ na etv adhvaró 'gnā́ devéshu pūrvyáḥ | ādityéshu prá váruṇe dhṛitávrate marútsu viṣvábhānushu || 3 ||

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We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyful in your own mind, may you make our sacred efforts productive of food and drink. 25

27

The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth, knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3

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विश्वे हि ष्मा मनवे विश्ववेदसो भुवन्वृधे रिशादसः ।
अरिष्टेभिः पायुभिर्विश्ववेदसो यन्ता नोऽवृकं छर्दिः ॥४॥
आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।
ऋचा गिरा मरुतो देव्यदिते सदने पस्त्ये महि ॥५॥

víșve hí shmā mánave vișvávedaso bhúvan vṛidhé ri-
ṣádasaḥ | árishṭebhiḥ pāyúbhir vișvavedaso yántā no 'vṛi-
káṃ chardíḥ || 4 || ā́ no adyá sámanaso gántā víșve sajó-
shasaḥ | ṛicā́ girā́ máruto dévy ádite sádane pástye mahi
|| 5 || 31 ||

॥३२॥ अभि प्रिया मरुतो या वो अश्व्या हव्या मित्र प्रयाथन ।
आ बर्हिरिन्द्रो वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥६॥
वयं वो वृक्तबर्हिषो हितप्रयस आनुषक् ।
सुतसोमासो वरुण हवामहे मनुष्वदिद्धाग्नयः ॥७॥
आ प्र यात मरुतो विष्णो अश्विना पूषन्माकीनया धिया ।
इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥८॥
वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।
न यद्दूराद्वसवो नू चिदन्तितो वरूथमादधर्षति ॥९॥

abhí priyā́ maruto yā́ vo áṣvyā havyā́ mitra prayā-
thána | ā́ barhír índro váruṇas turā́ nára ādityā́so sadantu
naḥ || 6 || vayáṃ vo vṛiktábarhisho hitáprayasa ānushák |
sutásomāso varuṇa havāmahe manushvád iddhā́gnayaḥ || 7 ||
ā́ prá yāta máruto víshṇo áṣvinā pū́shan mákīnayā dhiyā́ |
índra ā́ yātu prathamáḥ sanishyúbhir vṛíshā yó vṛitrahā́
gṛiṇé || 8 || ví no devā́so adruhó 'chidraṃ ṣárma yachata |
ná yád dūrā́d vasavo nū́ cid ántito várūtham ādadhárshati
|| 9 ||

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May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9

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अस्ति हि वः सजात्यं रिशादसो देवासो अस्त्याप्यम् ।
प्र णः पूर्वस्मै सुविताय वोचत मक्षू सुम्नाय नव्यसे ॥१०॥

ásti hí vaḥ sajātyàm riṣādaso dévāso ásty ā́pyam | prá ṇaḥ pū́rvasmai suvitáya vocata makshū́ sumnáya návyase || 10 || 32 ||

॥३३॥ इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।
उप वो विश्ववेदसो नमस्युराँ असृक्ष्यन्यामिव ॥११॥
उदु ष्य वः सविता सुप्रणीतयोऽस्थादूर्ध्वो वरेण्यः ।
नि द्विपादश्चतुष्पादो अर्थिनोऽविश्रन्पतयिष्णवः ॥१२॥
देवंदेवं वोऽवसे देवंदेवमभिष्टये ।
देवंदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥
देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idā́ hí va úpastutim idā́ vāmásya bhaktáye | úpa vo viṣvavedaso namasyúr ā́ṅ ásṛikshy ányām iva || 11 || úd u shyá vaḥ savitā́ supraṇītayó 'sthād ūrdhvó váreṇyaḥ | ní dvipā́das cátushpādo arthínó 'viṣran patayishṇávaḥ || 12 || devám-devaṃ vó 'vase devám-devam abhíshṭaye | devaṃ-devaṃ huvema vā́jasātaye gṛiṇánto devyā́ dhiyā́ || 13 || devaso hí shmā mánave sámanyavo víṣve sākáṃ sárātayaḥ | te no adyá té aparáṃ tucé tú no bhávantu varivovídaḥ || 14 ||

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O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14

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प्र वः शंसाम्यद्रुहः संस्थ उपस्तुतीनाम् ।
न तं धूर्तिर्वरुण मित्र मर्त्यं यो वो धामभ्योऽविधत् ॥१५॥
प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।
प्र प्रजाभिर्जायते धर्मणस्पर्यरिष्टः सर्व एधते ॥१६॥

prá vaḥ ṣaṅsāmy adruhaḥ saṃsthá úpastutīnām | ná táṃ dhūrtír varuṇa mitra mártyaṃ yó vo dhā́mabhyó 'vidhat || 15 || prá sá ksháyaṃ tirate ví mahī́r ísho yó vo várāya dā́ṣati | prá prajā́bhir jāyate dhármaṇas páry árishṭaḥ sárva edhate || 16 || 33 ||

॥३४॥ ऋते स विन्दते युधः सुगेभिर्यात्यध्वनः
अर्यमा मित्रो वरुणः सरातयो यं त्रायन्ते सजोषसः ॥१७॥
अज्रे चिदस्मै कृणुथा न्यञ्चनं दुर्गे चिदा सुसरणम् ।
एषा चिदस्मादशनिः परो नु सास्रेधन्ती वि नश्यतु ॥१८॥
यदद्य सूर्य उद्यति प्रियक्षत्रा ऋतं दध ।
यन्निम्रुचि प्रबुधि विश्ववेदसो यद्वा मध्यंदिने दिवः ॥१९॥
यद्वाभिपित्वे असुरा ऋतं यते छर्दिर्येम वि दाशुषे ।
वयं तद्वो वसवो विश्ववेदस उप स्थेयाम मध्य आ ॥२०॥

ṛité sá vindate yudháḥ sugébhir yāty ádhvanaḥ | aryamā́ mitró váruṇaḥ sárātayo yáṃ trā́yante sajóshasaḥ || 17 || ájre cid asmai kriṇuthā nyáñcanaṃ durgé cid ā́ susaraṇám | eshā́ cid asmād aṣániḥ paró nú sásredhantī ví naṣyatu || 18 || yád adyá sū́rya udyatí príyakshatrā ṛitáṃ dadhá | yán nimrúci prabúdhi viṣvavedaso yád vā madhyáṃdine diváḥ || 19 || yád vābhipitvé asurā ṛitáṃ yaté chardír yemá ví dāṣúshe | vayáṃ tád vo vasavo viṣvavedasa úpa stheyāma mádhya ā́ || 20 ||

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O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even withoui war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the mids of you. 20

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यद्द्य सूर उदिते यन्मध्यन्दिन आतुचि ।
वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥
वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।
अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽनशामहै ॥२२॥

yád adyá sū́ra údite yán madhi-
yáṃdina ātúci | vāmáṃ dhatthá mánave viṣvavedaso
júhvānāya prácetase || 21 || vayáṃ tád vaḥ samrāja ā́ vṛiṇī-
mahe putró ná bahupā́yyam | aṣyā́ma tád ādityā júhvato
havír yéna vásyo 'náṣāmahai || 22 || 34 ||

(२८) अष्टाविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्च गायत्री, (४) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

॥३५॥ ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन् । विदन्नह द्वितासनन् ॥१॥
वरुणो मित्रो अर्यमा स्मद्रातिषाचो अग्नयः । पत्नीवन्तो वषट्कृताः ॥२॥
ते नो गोपा अपाच्यास्त उदक्त इत्था न्यक् । पुरस्तात्सर्वया विशा ॥३॥
यथा वशन्ति देवास्तथेदसत्तदेषां नकिरा मिनत् । अरावा चन मर्त्यः ॥४॥

28.

Yé triṅṣáti tráyas paró devā́so barhír ā́sadan | vidánn áha dvitā́sanan || 1 || váruṇo mitró aryamā́ smádrātishāco agnáyaḥ | pátnīvanto váshaṭkṛitāḥ || 2 || té no gopā́ apācyā́s tá údak tá itthā́ nyàk | purástāt sárvayā viṣā́ || 3 || yáthā váṣanti devā́s táthéd asat tád eshāṃ nákir ā́ minat | árāvā caná mártyaḥ || 4 ||

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The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

28

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, *Vaṣat* ,— 2

— be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4

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स॒प्ता॒नां स॒प्त ऋ॒ष्टयः॑ स॒प्त द्यु॒म्नान्ये॑षाम् । स॒प्तो अधि॒ श्रियो॑ धिरे ॥५॥

saptānáṃ saptá ṛishṭáyaḥ saptá dyumnány
eshām | saptó ádhi ṣríyo dhire || 5 || ३५ ||

(२९) एकोनत्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्मारीचः कश्यपो वा ऋषिः । विश्वे देवा देवताः । द्विपदा विराट् छन्दः ॥

॥३६॥ ब॒भ्रुरेको॒ विषु॑णः सू॒नरो॒ युवा॒ञ्ज्य॑ङ्क्ते हि॒रण्ययम् । १
योनि॒मेक॒ आ स॑साद॒ द्योत॑नो॒ऽन्तर्दे॒वेषु॒ मेधि॑रः ॥१॥ २
वाशी॒मेको॑ बिभर्ति॒ हस्त॑ आय॒सीम॒न्तर्दे॒वेषु॒ निध्रु॑विः । ३
वज्र॒मेको॑ बिभर्ति॒ हस्त॒ आहि॑तं॒ तेन॑ वृ॒त्राणि जिघ्नते ॥२॥ ४
ति॒ग्ममेको॑ बिभर्ति॒ हस्त॒ आयु॑धं॒ शुचि॑रु॒ग्रो जला॑षभेषजः । ५
प॒थ एकः॑ पीपाय॒ तस्क॑रो यथाँ॑ ए॒ष वे॑द नि॒धीना॑म् ॥३॥ ६
त्रीण्येक॑ उरुगा॒यो वि च॑क्रमे॒ यत्र॑ दे॒वासो॒ मद॑न्ति । ७

29.

Babhrúr éko víshuṇaḥ sūnáro yúvāñjy àṅkte hiraṇyáyam || 1 || yóṇim éka á sasāda dyótano 'ntár devéshu médhiraḥ || 2 || vásīm éko bibharti hásta āyasím antár devéshu nídhruviḥ || 3 || vájram éko bibharti hásta áhitaṃ téna vṛitráṇi jighnate || 4 || tigmám éko bibharti hásta áyudhaṃ ṣúcir ugró jálāshabheshajaḥ || 5 || pathá ékaḥ pīpāya táskaro yathāñ eshá veda nidhīnám || 6 || tríṇy éka urugāyó ví cakrame yátra deváso mádanti || 7 ||

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The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

29

One of the divines (i.e. one of the behaviours of *manas* or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature's bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

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विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८
सद्वो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती । ९
अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

víbhir dvā́ carata ékayā sahá prá pravāséva vasataḥ || 8 || sádo dvā́ cakrāte upamā́ diví samrā́jā sarpírāsutī || 9 || árcanta éke máhi sā́ma manvata téna sū́ryam arocayan || 10 || 36 ||

(३०) त्रिंशं सूक्तम

(१–४) चतुर्ऋचस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । (१) प्रथमर्चो गायत्री, (२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयाया बृहती, (४) चतुर्थ्याश्चानुष्टुप् छन्दांसि ॥

॥३७॥ नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत् ॥१॥
इति स्तुतासो असथा रिशादसो ये स्थ त्रयश्च त्रिंशच्च ।
मनोर्देवा यज्ञियासः ॥२॥
ते नस्त्राध्वं तेऽवत त उ नो अधि वोचत ।
मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥३॥
ये देवास इह स्थन विश्वे वैश्वानरा उत ।
अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥४॥

30.

Nahí vo ásty arbhakó dévāso ná kumārakáḥ | víṣve satómahānta ít || 1 || íti stutáso asathā riṣādaso yé sthá tráyaṣ ca triṅṣác ca | mánor devā yajñiyāsaḥ || 2 || té nas trādhvaṃ tè 'vata tá u no ádhi vocata | mā́ naḥ patháḥ pítryān mānavā́d ádhi dūrám naishṭa paravátaḥ || 3 || yé devāsa ihá sthána víṣve vaiṣvānarā́ utá | asmábhyaṃ ṣárma saprátho gávé 'ṣvāya yachata || 4 || 37 ||

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Two (mind and ego) with one bride (the allurement) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when woshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

30

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the peternal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4

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[अथ पञ्चमोऽनुवाकः ॥] (३१) एकत्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः। (१-४) प्रथमादिचतुर्ऋचां यज्ञो यजमानश्च. (५-९) पञ्चम्यादिपञ्चानां दम्पती. (१०-१८) दशम्यादिनवानाञ्च दम्पत्याशिषो देवताः। (१-८, ११-१३) प्रथमाद्यष्टर्चामेकादश्यादितृचस्य च गायत्री. (९, १४) नवमीचतुर्दश्योरनुष्टुप्. (१०) दशम्याः पादनिचृत्. (१५-१८) पञ्चदश्यादिचतसृणाञ्च पङ्क्तिश्छन्दांसि ॥

॥३८॥ यो यजाति यजात इत्सुनवच्च पचाति च। ब्रह्मेदिन्द्रस्य चाकनत् ॥१॥
पुरोळाशं यो अस्मै सोमं ररत आशिरम्। पादित्तं शक्रो अंहसः ॥२॥
तस्य द्युमाँ असद्रथो देवजूतः स शूशुवत्। विश्वा वन्वन्नमित्रिया ॥३॥
अस्य प्रजावती गृहेऽसश्चन्ती दिवेदिवे। इळा धेनुमती दुहे ॥४॥
या दंपती समनसा सुनुत आ च धावतः। देवासो नित्ययाशिरा ॥५॥

31.

Yó yájāti yájāta ít sunávac ca pácāti ca | brahméd índrasya cākanat || 1 || puroḷā́śaṃ yó asmai sómaṃ rárata āśíram | pā́d ít táṃ śakró áṅhasaḥ || 2 || tásya dyumā́ṅ asad rátho devájūtaḥ sá śūśuvat | víśvā vanvánn amitríyā || 3 || ásya prajā́vatī gṛihé 'saścantī divé-dive | íḷā dhenumátī duhe || 4 || yā́ dámpatī sámanasā sunutá ā́ ca dhā́vataḥ | dévāso nítyayāśírā || 5 || 38 ||

॥३९॥ प्रति प्राशव्याँ इतः सम्यञ्चा बर्हिराशाते। न ता वाजेषु वायतः ॥६॥
न देवानामपि ह्नुतः सुमतिं न जुगुक्षतः। श्रवो बृहद्विवासतः ॥७॥
पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्नुतः। उभा हिरण्यपेशसा ॥८॥

práti prāśavyā́ṅ itaḥ samyáñcā barhír āśāte | ná tā́ vā́jeshu vāyataḥ || 6 || ná devā́nām ápi hnutaḥ sumatím ná jugukshataḥ | śrávo bṛihád vivāsataḥ || 7 || putríṇā tā́ kumāríṇā víśvam ā́yur vy àśnutaḥ | ubhā́ híraṇyapeśasā || 8 ||

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31

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication. 2

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, —5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

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वीतिहोत्रा कृतद्वसू दशस्यन्तामृताय कम् ।
समूधो रोमशं हतो देवेषु कृणुतो दुवः ॥९॥
आ शर्म पर्वतानां वृणीमहे नदीनाम् । आ विष्णोः सचाभुवः ॥१०॥

vītíhotrā kṛitádvasu daṣasyántāmṛítāya kám | sám údho romaṣám̃ hato devéshū kṛiṇuto dúvaḥ || 9 || ấ ṣárma párvatānām̃ vṛiṇīmáhe nadī́nām | ấ víshṇoḥ sacābhúvaḥ || 10 || ३९ ||

॥४०॥ ऐतु पूषा रयिर्भगः स्वस्ति सर्वधातमः । उरुरध्वा स्वस्तये ॥११॥
अरमतिरनर्वणो विश्वो देवस्य मनसा । आदित्यानामनेह इत् ॥१२॥
यथा नो मित्रो अर्यमा वरुणः सन्ति गोपाः । सुगा ऋतस्य पन्थाः ॥१३॥
अग्निं वः पूर्व्यं गिरा देवमीळे वसूनाम् ।
सपर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसाधसम् ॥१४॥
मक्षू देववतो रथः शूरो वा पृत्सु कासु चित् ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१५॥
न यजमान रिष्यसि न सुन्वान न देवयो ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१६॥

áitu pūshá rayír bhágaḥ svastí sarvadhátamaḥ | urúr ádhvā svastáye || 11 || arámatir anarváṇo víṣvo devásya mánasā | ādityánām anehá ít || 12 || yáthā no mitró aryamá váruṇaḥ sánti gopáḥ | sugấ ṛitásya pánthāḥ || 13 || agním̃ vaḥ pūrvyám̃ girá devám īḷe vásūnām | saparyántaḥ puru priyám mitrám̃ ná kshetrasádhasam || 14 || makshú devávato ráthaḥ ṣū́ro vā pṛitsú kā́su cit | devā́nām̃ yá ín máno yájamāna íyakshaty abhī́d áyajvano bhuvat || 15 || ná yajamāna rishyasi ná sunvāna ná devayo | devā́nām̃ yá ín máno || 16 ||

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Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistable lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16

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नकिष्टं कर्मणा नशन्न प्र योषन्न योषति ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१७॥
असदत्र सुवीर्यमुत त्यदाश्वश्व्यम् ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákish ṭáṃ kármaṇā naṣan ná prá yoshan ná yoshati | devā́nāṃ yá ín máno — || 17 || ásad átra suvī́ryam utá tyád āṣváṣvyam | devā́nāṃ yá ín máno — || 18 || 40 ||

(३२) द्वात्रिंशं सूक्तम्

(१–३०) त्रिंशदृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ प्र कृतान्यृजीषिणः कण्वा इन्द्रस्य गाथया । मदे सोमस्य वोचत ॥१॥
यः सृबिन्दमनर्शनिं पिप्रुं दासमहीशुवम् । वधीदुग्रो रिणन्नपः ॥२॥
न्यर्बुदस्य विष्टपं वर्ष्माणं बृहतस्तिर । कृषे तदिन्द्र पौंस्यम् ॥३॥
प्रति श्रुताय वो धृषत्तूर्णाशं न गिरेरधि । हुवे सुशिप्रमूतये ॥४॥

32.

Prá kritā́ny ṛijīshíṇaḥ káṇvā índrasya gā́thayā | máde sómasya vocata || 1 || yáḥ sṛíbindam ánarṣanim píprum dāsám ahīṣúvam | vádhīd ugró riṇánn apáḥ || 2 || ny árbudasya vishṭápaṃ varshmā́ṇaṃ bṛihatás tira | kṛishé tád indra paúṅsyam || 3 || práti ṣrutā́ya vo dhṛishát tū́rṇāṣaṃ ná girér ádhi | huvé suṣiprám ūtáye || 4 ||

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No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendenices and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4

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स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्षसि ॥५॥

sá gór áṣvasya ví vrajám mandānáḥ somyébhyaḥ | púram ná ṣūra darshasi || 5 || 1 ||

॥२॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुप स्वधा गहि ॥६॥
वयं घा ते अपि ष्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥७॥
उत नः पितुमा भर संरराणो अविक्षितम् । मघवन्भूरि ते वसु ॥८॥
उत नो गोमतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रभेमहि ॥९॥
बृबदुक्थं हवामहे सृप्रकरस्नमूतये । साधु कृण्वन्तमवसे ॥१०॥

yádi me rārāṇah sutá ukthé vā dádhase cánaḥ | ārád úpa svadhá gahi || 6 || vayáṃ ghā te ápi shmasi stotára indra girvaṇaḥ | tváṃ no jinva somapāḥ || 7 || utá naḥ pitúm á bhara saṃrarāṇó ávikshitam | mághavan bhúri te vásu || 8 || utá no gómatas kṛidhi híraṇyavato aṣvínaḥ | íḷābhiḥ sáṃ rabhemahi || 9 || bṛibádukthaṃ havāmahe sṛiprákarasnam ūtáye | sádhu kṛiṇvántam ávase || 10 || 2 ||

॥३॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जरितृभ्यः पुरूवसुः ॥११॥
स नः शक्रश्चिदा शकद्दानवाँ अन्तराभरः । इन्द्रो विश्वाभिरूतिभिः ॥१२॥
यो रायो३ऽवनिर्महान्त्सुपारः सुन्वतः सखा । तमिन्द्रमभि गायत ॥१३॥

yáḥ saṃsthé cic chatákratur ád īṃ kṛiṇóti vṛitrahá | jaritṛíbhyaḥ purūvásuḥ || 11 || sá naḥ ṣakráṣ cid á ṣakad dánavāñ antarabharáḥ | índro víṣvābhir ūtíbhiḥ || 12 || yó rāyò 'vánir mahán supāráḥ sunvatáḥ sákhā | tám índram abhí gāyata || 13 ||

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Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city. 5

If my tributes and praises deligh you and you take pleasure in my laudation, come to me with your divine personality even from afar. 6

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us. 7

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words. 9

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us. 10

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers. 11

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs. 12

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation. 13

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आयन्तारं महि स्थिरं पृतनासु श्रवोजितम् । भूरेरीशानमोजसा ॥१४॥
नकिरस्य शचीनां नियन्ता सूनृतानाम् । नकिर्वक्ता न दादिति ॥१५॥

āyantáram máhi sthirám pŕtanāsu śra-
vojítam | bhū́rer íśānam ójasā || 14 || nákir asya śácīnām
niyantā́ sūnŕtānām | nákir vaktā́ ná dād íti || 15 || 3 ||

॥४॥ न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुन्वताम् । न सोमो अप्रता पपे ॥१६॥
पन्य इदुप गायत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ॥१७॥
पन्य आ दर्दिरच्छता सहस्रा वाज्यवृतः । इन्द्रो यो यज्वनो वृधः ॥१८॥

ná nūnám brahmáṇām ṛṇám prāśūnā́m asti sunvatā́m |
ná sómo apratā́ pape || 16 || pánya íd úpa gāyata pánya
ukthā́ni śaṅsata | bráhmā kṛṇota pánya ít || 17 || pánya ā́
dardirac chatā́ sahásrā vājy ávṛtaḥ | índro yó yájvano
vṛdháḥ || 18 ||

वि षू चर स्वधा अनु कृष्टीनामन्वाहुवः । इन्द्र पिब सुतानाम् ॥१९॥
पिब स्वधैनवानामुत यस्तुग्र्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

ví shú cara svadhā́ ánu krishṭīnā́m ánv āhúvaḥ | índra píba sutā́nām || 19 || píba svádhainavānām utá yás túgrye sácā | utā́yám indra yás táva || 20 || 4 ||

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(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature's bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord, your own. 20

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॥५॥ अतीहि मन्युषाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिब ॥२१॥
इहि तिस्रः परावत इहि पञ्च जनाँ अति । धेना इन्द्रावचाकशत् ॥२२॥
सूर्यो रश्मिं यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्र्यक् ॥२३॥
अध्वर्यवा तु हि षिञ्च सोमं वीराय शिप्रिणे । भरा सुतस्य पीतये ॥२४॥
य उद्नः फलिगं भिनन्न्यक्सिन्धूँरवासृजत् । यो गोषु पक्वं धारयत् ॥२५॥

átīhi manyushāvíṇam sushuváṅsam upáraṇe | imám rātáṃ
sutám piba || 21 || ihí tisráḥ parāváta ihí páñca jánaṅ áti | dhénā
indrāvacākaṣat || 22 || súryo raṣmíṃ yátha srijá tvā yachantu
me gíraḥ | nimnám ápo ná sadhryàk || 23 || ádhvaryav á
tú hí shiñcá sómaṃ vīráya ṣipríṇe | bhárā sutásya pītáye
|| 24 || yá udnáḥ phaligám bhinán nyàk síndhūṅr avásrijat
yó góshu pakváṃ dhāráyat || 25 || 5 ||

॥६॥ अहन्वृत्रमृचीषम और्णवाभमहीशुवम् । हिमेनाविध्यदर्बुदम् ॥२६॥
प्र व उग्राय निष्टुरेऽषाळ्हाय प्रसक्षिणे । देवत्तं ब्रह्म गायत ॥२७॥
यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

áhan vritrám ṛícīshama aurṇavābhám ahīṣúvam | himé-
nāvidhyad árbudam || 26 || prá va ugráya nishṭúré 'shāḷhaya
prasakshíṇe | deváttam bráhma gāyata || 27 || yó víṣvāny
abhí vratá sómasya máde ándhasaḥ | índro devéshu cétati
|| 28 ||

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May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstacy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28

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इह त्या सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२९॥
अर्वाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

ihá tyá sadhamádya hárī híraṇyakeśyā | voḷhám abhí
práyo hitám || 29 || arváñcaṃ tvā purushṭuta priyámedha-
stuta hárī | somapéyāya vakshataḥ || 30 || 6 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । इन्द्रो देवता । (१–१५) प्रथमादि-पञ्चदशर्चां बृहती, (१६–१८) षोडश्यादितृचस्य गायत्री, (१९) एकोनविंश्याश्चानुष्टुप् छन्दांसि ॥

॥७॥ वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥२॥
कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥३॥

33.

Vayáṃ gha tva sutávanta ápo ná vṛiktábarhishaḥ | pa-
vítrasya prasrávaṇeshu vṛitrahan pári stotára āsate || 1 ||
sváranti tvā suté náro váso nireká ukthínaḥ | kadá sutáṃ tṛi-
shāṇá óka á gama índra svabdīva váṅsagaḥ || 2 || káṇvebhir
dhṛishṇav á dhṛishád vájaṃ darshi sahasríṇam | piśáṅgarū-
pam maghavan vicarshaṇe makshú gómantam īmahe || 3 ||

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May those two beautiful powers, like golden-maned steeds, share rewards worn by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

33

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availablity of the splendid wealth of gold and matured wisdom. 3

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पाहि गायान्धसो मद इन्द्राय मेध्यातिथे ।
यः संमिश्लो हर्योर्यः सुते सचा वज्री रथो हिरण्ययः ॥४॥
यः सुषव्यः सुदक्षिण इनो यः सुक्रतुर्गृणे ।
य आकरः सहस्रा यः शतामघ इन्द्रो यः पूर्भिदारितः ॥५॥

pāhí gā́yā́ndhaso máda índrāya medhyātithe | yáḥ sámmiṣlo háryor yáḥ suté sácā vajrī́ rátho hiraṇyáyaḥ || 4 || yáḥ sushavyáḥ sudákshiṇa inó yáḥ sukrátur gṛiṇé | yá ākaráḥ sahásrā yáḥ ṣatā́magha índro yáḥ pūrbhíd āritáḥ || 5 || 7 ||

॥८॥ यो धृषितो योऽवृतो यो अस्ति श्मश्रुषु श्रितः ।
विभूतद्युम्नश्च्यवनः पुरुष्टुतः क्रत्वा गौरिव शाकिनः ॥६॥
क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः ॥७॥
दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥८॥
य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥९॥

yó dhṛishitó yó 'vṛito yó ásti ṣmáṣrushu ṣritáḥ | víbhūtadyumnaṣ cyávanaḥ purushṭutáḥ krátvā gaúr iva ṣākínāḥ || 6 || ká īṃ veda suté sácā píbantaṃ kád váyo dadhe | ayáṃ yáḥ púro vibhinátty ójasā mandānáḥ ṣipry ándhasaḥ || 7 || dānā́ mṛigó ná vāraṇáḥ purutrā́ caráthaṃ dadhe | nákish ṭvā ní yamad ā́ suté gamo mahā́ṅṣ carasy ójasā || 8 || yá ugráḥ sánn ánishṭṛita sthiró ráṇāya sáṃskṛitaḥ | yádi stotúr maghávā ṣṛiṇávad dhávaṃ néndro yoshaty ā́ gamat || 9 ||

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O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strogholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over-thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9

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सत्यमित्था वृषेदसि वृषजूतिर्नोऽवृतः ।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१०॥

satyám itthā́ vṛishéd asi vṛíshajūtir nó 'vṛitaḥ | vṛíshā
hy ùgra ṣriṇvishé parāváti vṛísho arvāváti ṣrutáḥ || 10 || ८ ||

॥९॥ वृषणस्ते अभीशवो वृषा कशा हिरण्ययी ।
वृषा रथो मघवन्वृषणा हरी वृषा त्वं शतक्रतो ॥११॥
वृषा सोता सुनोतु ते वृषन्नृजीपिन्ना भर ।
वृषा दधन्वे वृषणं नदीष्वा तुभ्यं स्थातर्हरीणाम् ॥१२॥
एन्द्र याहि पीतये मधु शविष्ठ सोम्यम् ।
नायमच्छा मघवा शृणवद्गिरो ब्रह्मोक्था च सुक्रतुः ॥१३॥

vṛíshaṇas te abhīṣavo vṛíshā káṣā hiraṇyáyī | vṛíshā rátho maghavan vṛíshaṇā hárī vṛíshā tvám ṣatakrato || 11 || vṛíshā sótā sunotu te vṛíshann ṛijīpinn ā́ bhara | vṛíshā dadhanve vṛíshaṇam nadíshv ā́ túbhyam sthātar harīṇā́m || 12 || éndra yāhi pītáye mádhu ṣavishṭha somyám | nā́yám áchā maghávā ṣriṇávad gíro bráhmokthā́ ca sukrátuḥ || 13 ||

वहन्तु त्वा रथेष्ठामा हरयो रथयुजः ।
तिरश्चिदर्यं सवनानि वृत्रहन्नन्येषां या शतक्रतो ॥१४॥
अस्माकमद्यान्तमं स्तोमं धिष्व महामह ।
अस्माकं ते सवना सन्तु शंतमा मदाय द्युक्ष सोमपाः ॥१५॥

váhantu tvā ratheshṭhā́m ā́ hárayo rathayújaḥ | tiráṣ cid aryám sávanāni vṛitrahann anyéshām yā́ ṣatakrato || 14 || asmā́kam adyā́ntamam stómam dhishva mahāmaha | asmā́kam te sávanā santu ṣámtamā mádāya dyuksha somapāḥ || 15 || ९ ||

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Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion. This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15

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१०॥ नहि षस्तव नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥
इन्द्रश्चिद्घा तदब्रवीत्स्त्रिया अशास्यं मनः । उतो अह क्रतुं रघुम् ॥१७॥
सप्ती चिद्घा मदच्युता मिथुना वहतो रथम् । एवेद्धूर्वृष्ण उत्तरा ॥१८॥
अधः पश्यस्व मोपरि संतरां पादकौ हर ।
मा ते कशप्लकौ दृशन्स्त्री हि ब्रह्मा बभूविथ ॥१९॥

nahí shás táva nó máma ṣāstré anyásya ráṇyati | yó asmā́n vīrá ā́nayat || 16 || índraṣ cid ghā tád abravīt striyā́ aṣāsyám mánaḥ | utó áha krátum raghúm || 17 || sáptī cid ghā madacyútā mithuná vahato rátham | evéd dhū́r vṛ́ishṇa úttarā || 18 || adháḥ paṣyasva mópári saṃtarā́m pādakaú hara | mā́ te kaṣaplakaú dṛiṣan strí hí brahmā́ babhū́vitha || 19 || 10 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य (१-१५) प्रथमादिपञ्चदशर्चां काण्वो नीपातिथिः, (१६-१८) षोडश्यादितृचस्य चाङ्गिरसाः सहस्रं वसुरोचिष ऋषयः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्चदशर्चामनुष्टुप्, (१६-१८) षोडश्यादितृचस्य च गायत्री छन्दसी ॥

॥११॥ एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१॥
आ त्वा ग्रावा वदन्निह सोमी घोषेण यच्छतु ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥२॥

34.

Éndra yāhi háribhir úpa káṇvasya sushṭutím | divó amúshya ṣā́sato divám yayá divāvaso || 1 || ā́ tvā grā́vā vádann ihá somī́ ghósheṇa yachatu | divó amúshya — || 2 ||

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The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

34

Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2

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अत्रा वि नेमिरेषामुरां न धूनुते वृकः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥३॥
आ त्वा कण्वा इहावसे हवन्ते वाजसातये ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥४॥
दधामि ते सुतानां वृष्णे न पूर्वपाय्यम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥५॥

átrā ví nemír eshām úrāṃ ná dhūnute vṛíkaḥ | divó amúshya — || 3 || ā́ tvā káṇvā ihā́vase hávante vā́jasātaye | divó amúshya — || 4 || dádhāmi te sutā́nāṃ vṛíshṇe ná pūrvapā́yyam | divó amúshya — || 5 || 11 ||

॥१२॥ स्मत्पुरन्धिर्न आ गहि विश्वतोधीर्न ऊतये ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥६॥
आ नो याहि महेमते सहस्रोते शतामघ ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥७॥
आ त्वा होता मनुर्हितो देवत्रा वक्षदीड्यः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥८॥
आ त्वा मदच्युता हरी श्येनं पक्षेव वक्षतः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥९॥

smátpuraṃdhir na ā́ gahi viṣvátodhīr na ūtáye | divó amúshya — || 6 || ā́ no yāhi mahemate sáhasrote ṣátāmagha | divó amúshya — || 7 || ā́ tvā hótā mánurhito devatrā́ vakshad ī́ḍyaḥ | divó amúshya — || 8 || ā́ tvā madacyútā hárī ṣyenám paksheva vakshataḥ | divó amúshya — || 9 ||

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The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord, bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9

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आ याह्यर्य आ परि स्वाहा सोमस्य पीतये ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१०॥

ā́ yāhy aryá ā pári svā́hā sómasya pītáye | divó amúshya — || 10 || 12 ||

॥१३॥ आ नो याह्युपश्रुत्युक्थेषु रणया इह ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥११॥
सरूपैरा सु नो गहि संभृतैः संभृताश्वः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१२॥

ā́ no yāhy úpaṣruty ukthéshu raṇayā ihá | divó amúshya — || 11 || sárūpair ā́ sú no gahi sámbhṛitaiḥ sámbhṛitāṣvaḥ | divó amúshya — || 12 ||

आ याहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१३॥
आ नो गव्यान्यश्व्या सहस्रा शूर दर्दृहि ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१४॥
आ नः सहस्रशो भरायुतानि शतानि च ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१५॥

ā́ yāhi párvatebhyaḥ samudrásyā́dhi vishṭápaḥ | divó amúshya — || 13 || ā́ no gávyāny áṣvyā sahásrā ṣūra dardṛihi | divó amúshya — || 14 || ā́ naḥ sahasraṣó bharāyútāṇi ṣatáni ca | divó amúshya — || 15 ||

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Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable – SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15

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आ यदिन्द्रश्च दद्वहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पशुम् ॥१६॥
य ऋज्रा वातरंहसोऽरुषासो रघुष्यदः । भ्राजन्ते सूर्या इव ॥१७॥
पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु । तिष्ठं वनस्य मध्य आ ॥१८॥

ā́ yád índraṣ ca dádvahe sahásram vásurocishaḥ | ójishṭham áṣvyam paṣúm || 16 || yá ṛijrā́ vā́tarañhaso 'rusháso raghushyádaḥ | bhrā́jante sū́ryā iva || 17 || pā́rāvatasya rātíshu dravā́ccakreshv āṣúshu | tíshṭhaṃ vánasya mádhya ā́ || 18 || 13 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । अश्विनौ देवते । (१-२१) प्रथमाद्येकविंशत्यृचामुपरिष्टाज्ज्योतिः, (२२, २४) द्वाविंशीचतुर्विंश्योः पङ्क्तिः, (२३) त्रयोविंश्याश्च महाबृहती छन्दांसि ॥

॥१४॥ अग्निनेन्द्रेण वरुणेन विष्णुनादित्यै रुद्रैर्वसुभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥
विश्वाभिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥
विश्वैर्देवैस्त्रिभिरेकादशैरिहाद्भिर्मरुद्भिर्भृगुभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndreṇa váruṇena víshṇunādityaí rudraír vásubhiḥ sacābhúvā | sajóshasā ushásā sū́ryeṇa ca sómam pibatam aṣvinā || 1 || víṣvābhir dhībhír bhúvanena vājinā divā́ pṛithivyā́dribhiḥ sacābhúvā | sajóshasā ushásā — || 2 || víṣvair devaís tribhír ekādaṣaír ihā́dbhír marúdbhir bhṛígubhiḥ sacābhúvā | sajóshasā ushásā — || 3 ||

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When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies, —16

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, — 17

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. 18

35

May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 1

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 2

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 3

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जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥४॥
स्तोमं जुषेथां युवशेव कन्यनां विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥५॥
गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥६॥

jushéthāṃ yajñám bódhataṃ hávasya me víṣvehá devau sávanáva gachataṃ | sajóshasā ushásā sū́ryeṇa césham̄ no volham aṣvinā || 4 || stómaṃ jushethāṃ yuvaṣéva kanyánāṃ víṣvehá devau sávanáva gachatam | sajóshasā ushásā sū́ryena césham̄ — || 5 || gíro jushethām adhvarám̄ jushethām víṣvehá devau **sávanáva gachatam | sajóshasā ushásā sū́ryeṇa césham̄ — || 6 || 14 ||**

॥३५॥ हारिद्रवेव पतथो वनेदुप सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥७॥
हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥८॥
श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥९॥

hāridravéva patatho vánéd úpa sómaṃ sutám mahishéváva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír vartír yātam aṣvinā || 7 || haṅsā́v iva patatho adhvagā́v iva sómaṃ sutám mahishéváva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír — || 8 || ṣyenā́v iva patatho havyádātaye sómaṃ sutám mahishéváva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír — || 9 ||

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May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 4

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 5

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 6

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above). 7

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions. 8

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions. 9

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पिबतं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥१०॥
जयतं च प्र स्तुतं च प्र चावतं प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥११॥
हतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥१२॥

píbatam ca tripnutám cá ca gachatam prajám ca dhattám drávinam ca dhattam | sajóshasā ushásā sū́ryena córjam no dhattam asvinā || 10 || jáyatam ca prá stutam ca prá cāvatam prajā́m ca dhattám drávinam ca dhattam | sajóshasā ushásā sū́ryena córjam — || 11 || hatám ca sátrūn yátatam ca mitrínah prajā́m ca dhattám drávinam ca dhattam | sajóshasā ushásā sū́ryena córjam — || 12 || 15 ||

॥१६॥ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥
अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥
ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mitrā́várunavantā utá dhármavantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sū́ryena cādityaír yātam asvinā || 13 || ā́ngirasvantā utá víshnuvantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sū́ryena cādityaír — || 14 || ribhumántā vrishanā vā́javantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sū́ryena cādityaír — || 15 ||

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Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15

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ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥
क्षत्रं जिन्वतमुत जिन्वतं नॄन्हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥
धेनूर्जिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utá jinvatam dhíyo hatám rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómam sunvató aṣvinā || 16 || kshatrám jinvatam utá jinvatam nṝ́n hatám rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómam — || 17 || dhenū́r jinvatam utá jinvatam víṣo hatám rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómam — || 18 || 16 ||

॥१७॥ अत्रेरिव शृणुतं पूर्व्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥१९॥
सर्गाँ इव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥२०॥

átrer iva ṣṛiṇutam pūrvyástutim ṣyāvā́ṣvasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cā́ṣvinā tiróahnyam || 19 || sárgāṅ iva sṛijatam sushṭutī́r úpa ṣyāvā́ṣvasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cā́ṣvinā || 20 ||

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May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20

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रश्मींरिव यच्छतमध्वराँ उप श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥२१॥

rasmíñr iva yachatam adhvaráñ úpa syāvā́svasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cā́svinā --- || 21 ||

अर्वाग्रथं नि यच्छतं पिबतं सोम्यं मधु ।
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२२॥

arvā́g rátham ní yachatam píbatam somyám mádhu | ā́ yātam asvinā́ gatam avasyúr vām ahám huve dhattám rátnāni dāsúshe || 22 ||

नमोवाके प्रस्थिते अध्वरे नरा विवक्षणस्य पीतये ।
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२३॥

namovāké prásthite adhvaré narā vivákshaṇasya pītáye | ā́ yātam — || 23 ||

स्वाहाकृतस्य तृम्पतं सुतस्य देवावन्धसः ।
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२४॥

sváhākṛitasya tṛimpataṃ sutásya devāv ándhasaḥ | ā́ yātam — || 24 || 17 ||

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O humblers of the pride (of evil forces), may you take control of the sacrifices of diseased devotees as one grasps the reins (of a horse); O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24

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(३६) षट्त्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१-६) प्रथमादिषड्ऋचां शक्वरी, (७) सप्तम्याश्च महापङ्क्तिश्छन्दसी ॥

॥१८॥ अवितासि सुन्वतो वृक्तबर्हिषः पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥१॥
प्राव स्तोतारं मघवन्नव त्वां पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥२॥

36.

Avitási sunvató vṛiktábarhishaḥ píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgám ádhārayan víṣvāḥ sehānáḥ pṛítanā urú jráyaḥ sám apsujín marútvāñ indra satpate || 1 || práva stotā́ram maghavann áva tvā́m píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgám — || 2 ||

ऊर्जा देवाँ अवस्योजसा त्वां पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥३॥
जनिता दिवो जनिता पृथिव्याः पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥४॥

ūrjá devā́ñ ávasy ójasā tvā́m píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgáṃ — || 3 || janitá divó janitá pṛithivyā́ḥ píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgám — || 4 ||

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36.

O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 1

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 2

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 3

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 4

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जनिताश्वांनां जनिता गवामसि पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥५॥
अत्रीणां स्तोममद्रिवो महस्कृधि पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥६॥
श्यावाश्वस्य सुन्वतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इन्नृषाह्य इन्द्र ब्रह्माणि वर्धयन् ॥७॥

janitásvānām janitá gávām asi píba sómam mádāya kám ṣatakrato | yám te bhāgám — || 5 || átrīṇām stómam adrivo mahás kridhi pībā sómam mádāya kám ṣatakrato | yám te bhāgám — || 6 || ṣyāvásvasya sunvatás táthā ṣriṇu yáthā-ṣriṇor átreḥ kármāṇi kriṇvatáḥ | prá trasádasyum āvitha tvám éka ín nrisháhya índra bráhmāṇi vardháyan || 7 || [18] ||

(३७) सप्तत्रिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽतिजगती, (२–७) द्वितीयादिषण्णाञ्च महापङ्क्तिश्छन्दसी ॥

॥१०॥ प्रेदं ब्रह्म वृत्रतूर्येष्वाविथ प्र सुन्वतः शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंदिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥१॥

37.

Prédám bráhma vritratúryeshv āvitha prá sunvatáh ṣa-cīpata índra vísvābhir ūtíbhiḥ | mádhyamdinasya sávanasya vritrahann anedya píbā sómasya vajrivaḥ || 1 ||

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You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the coqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

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O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the midday solemn ceremony. 1

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सेहान उग्र पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥२॥
एकराळस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥३॥

sehāná ugra
pṛ́tanā abhí drúhaḥ ṣacīpata índra víṣvābhir ūtíbhiḥ | má-
dhyaṃdinasya — ‖ 2 ‖ ekarā́ḷ asyá bhúvanasya rājasi ṣacī-
pata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 3 ‖

सस्थावाना यवयसि त्वमेक इच्छचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥४॥

sasthā́vānā yavayasi tvám éka íc chacīpata índra víṣvābhir
ūtíbhiḥ | mádhyaṃdinasya — ‖ 4 ‖

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥५॥
क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥६॥

kshémasya ca prayújaṣ
ca tvám īṣishe ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃ-
dinasya — ‖ 5 ‖ kshatrā́ya tvam ávasi ná tvam āvitha
ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 6 ‖

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O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 2

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 3

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 4

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 5

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 6

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श्यावाश्वस्य रेभतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इन्नृषाह्य इन्द्र क्षत्राणि वर्धयन् ॥७॥

ṣyāváṣvasya rébhatas tátha ṣriṇu yáthāṣriṇor átreḥ kármāṇi kriṇvatáḥ | prá trasádasyum āvitha tvám éka ín nṛisháhya índra kshatrāṇi vardhayan || 7 || 19

(३८) अष्टात्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥२०॥ यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥
तोशासा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥
इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥
जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती । इन्द्राग्नी आ गतं नरा ॥४॥

38.

Yajñásya hí sthá ṛitvíjā sásnī vájeshu kármasu | índrāgnī tásya bodhatam || 1 || toṣásā rathayávānā vṛitrahaṇáparājitā | índrāgnī tásya bodhatam || 2 || idáṃ vām madirám mádhv ádhukshann ádribhir náraḥ | índrāgnī tásya bodhatam || 3 || jushéthāṃ yajñám ishṭáye sutáṃ sómaṃ sadhastutī | índrāgnī á gataṃ narā || 4 ||

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May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

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Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4

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इमा जुषेथां सवना येभिर्हव्यान्यूहथुः । इन्द्राग्नी आ गतं नरा ॥५॥
इमां गायत्रवर्तनिं जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imá jushethām sávanā
yébhir havyány ūháthuḥ | índrāgnī á gatam narā || 5 || imám
gāyatrávartaniṃ jushéthāṃ sushṭutím máma | índrāgnī á
gataṃ narā || 6 || 20 ||

॥२१॥ प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू । इन्द्राग्नी सोमपीतये ॥७॥
श्यावाश्वस्य सुन्वतोऽत्रीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryā́vabhir á gataṃ devébhir jenyāvasū | índrāgnī
sómapītaye || 7 || ṣyāvā́ṣvasya sunvató 'trīṇāṃ ṣriṇutaṃ há-
vam | índrāgnī sómapītaye || 8 ||

एवा वामह्व ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥
आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे । याभ्यां गायत्रमृच्यते ॥१०॥

evā́ vām ahva ūtáye yá-
thā́huvanta médhirāḥ | índragnī sómapītaye || 9 || ā́hámṃ
sárasvatīvator indrāgnyór ávo vṛiṇe | yā́bhyāṃ gāyatrám
ṛicyáte || 10 || 21 ||

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O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers. 7

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers. 8

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers. 9

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed. 10

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(३९.) एकोनचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । अग्निर्देवता । महापङ्क्तिश्छन्दः ॥

॥२२॥ अ॒ग्निम॑स्तोष्यृ॒ग्मिय॑म॒ग्निमी॒ळा य॒जध्यै॑ ।
अ॒ग्निर्दे॒वाँ अ॑नक्तु न उ॒भे हि वि॒दथे॑ क॒विर॒न्तश्चर॑ति दू॒त्यं१॒॑ नभ॑न्तामन्य॒के स॑मे ॥१॥
न्य॑ग्ने॒ नव्य॑सा॒ वच॑स्त॒नूषु॒ शंस॑मेषाम् ।
न्यरा॑ती॒ ररा॑व्णां॒ विश्वा॑ अ॒र्यो अरा॑तीरि॒तो यु॑च्छन्त्वा॒मुरो॒ नभ॑न्तामन्य॒के स॑मे ॥२॥

39.

Agním astoshy ṛigmíyam agním īḷā́ yajádhyai | agnír deváñ anaktu na ubhé hí vidáthe kavír antáṣ cárati dūtyàṃ nábhantām anyaké same || 1 || ny àgne návyasā vácas tanū́shu ṣáṅsam eshām | ny árātī rárāvṇāṃ víṣvā aryó árātīr itó yuchantv āmúro nábhantām anyaké same || 2 ||

अग्ने॒ मन्मा॑नि॒ तुभ्यं॒ कं घृ॒तं न जु॑ह्व आ॒सनि॑ ।
स दे॒वेषु॒ प्र चि॑किद्धि॒ त्वं ह्यसि॑ पू॒र्व्यः शि॒वो दू॒तो वि॒वस्व॑तो॒ नभ॑न्तामन्य॒के स॑मे ॥३॥
तत्त॑द॒ग्निर्वयो॑ द॒धे यथा॑यथा कृप॒ण्यति॑ ।
ऊ॒र्जाहु॑ति॒र्वसू॑नां॒ शं च॒ योश्च॒ मयो॑ द॒धे विश्व॑स्यै दे॒वहू॑त्यै॒ नभ॑न्तामन्य॒के स॑मे ॥४॥
स चि॑केत॒ सही॑यसा॒ग्निश्चि॒त्रेण॒ कर्म॑णा ।
स होता॒ शश्व॑तीनां॒ दक्षि॑णाभिर॒भीवृ॑त इ॒नोति॑ च प्रती॒व्यं१॒॑ नभ॑न्तामन्य॒के स॑मे ॥५॥

ágne mánmāni túbhyaṃ káṃ ghṛitáṃ ná juhva āsáni | sá devéshu prá cikiddhi tváṃ hy ási pūrvyáḥ ṣivó dūtó vivásvato nábhantām anyaké same || 3 || tád-tad agnír váyo dadhe yáthā-yathā kṛipaṇyáti | ūrjā́hutir vásūnāṃ ṣáṃ ca yóṣ ca máyo dadhe víṣvasyai deváhūtyai nábhantām anyaké same || 4 || sá ciketa sáhīyasāgníṣ citréṇa kármaṇā | sá hótā ṣáṣvatīnāṃ dákshiṇābhir abhívṛita inóti ca pratīvyàṃ nábhantām anyaké same || 5 || 22 ||

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I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of enternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5

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॥२३॥ अग्निर्जाता देवानामग्निर्वेद मर्तानामपीच्यम् ।
अग्निः स द्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥
अग्निर्देवेषु संवसुः स विक्षु यज्ञियास्वा ।
स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥
यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु ।
तमागन्म त्रिपस्त्यं मन्धातुर्दस्युहन्तममग्निं यज्ञेषु पूर्व्यं नभन्तामन्यके समे ॥८॥

agnír jātá devā́nām agnír veda mártānām apīcyàm | agníḥ sá draviṇodā́ agnír dvā́rā vy ū̀rṇute svā̀huto návīyasā nábhantām anyaké same || 6 || agnír devéshu sáṃvasuḥ sá vikshú yajñíyāsv ā́ | sá mudā́ kā́vyā purú víṣvam bhū́meva pushyati devó devéshu yajñíyo nábhantām anyaké same || 7 || yó agníḥ saptámānushaḥ ṣritó víṣveshu síndhushu | tám ā́ganma tripastyám mandhātúr dasyuhántamam agníṃ yajñéshu pūrvyáṃ nábhantām anyaké same || 8 ||

अग्निस्त्रीणि त्रिधातून्या क्षेति विदथा कविः ।
स त्रीँरेकादशाँ इह यक्षच्च पिप्रयच्च नो विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥
त्वं नो अग्न आयुषु त्वं देवेषु पूर्व्य वस्व एक इरज्यसि ।
त्वामापः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

agnís trī́ṇi tridhā́tūny ā́ ksheti vidáthā kavíḥ | sá trī́ṅr ekādaṣā́ñ ihá yákshac ca pipráyac ca no vípro dūtáḥ párishkṛito nábhantām anyaké same || 9 || tváṃ no agna āyúshu tváṃ devéshu pūrvya vásva éka irajyasi | tvā́m ā́paḥ parisrútaḥ pári yanti svásetavo nábhantām anyaké same || 10 || 23 ||

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The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven ($3 \times 11 = 33$) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10

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(४०) चत्वारिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । इन्द्राग्नी देवते । (१, ३-११) प्रथमर्चस्तृतीयादिनवानाञ्च महापङ्क्तिः, (२) द्वितीयायाः शक्करी, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२४॥ इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।
येन दृळ्हा समत्स्वा वीळु चित्साहिषीमह्यग्निर्वनेव वात इन्नभन्तामन्यके समे ॥१॥
नहि वां वव्रयामहेऽथेन्द्रमिद्यजामहे शविष्ठं नृणां नरम् ।
स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्यके समे ॥२॥
ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छ्यमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्यके समे ॥३॥
अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगदियं द्यौः पृथिवी मह्युपस्थे बिभृतो वसु नभन्तामन्यके समे ॥४॥
प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।
या सप्तबुध्नमर्णवं जिह्मबारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

40.

Indrāgnī yuvám sú naḥ sáhantā dásatho rayím | yéna drilhá samátsv á vīḷú cit sāhishīmáhy agnír váneva váta ín nábhantām anyaké same || 1 || nahí vām vavráyāmahé 'théndram íd yajāmahe ṣávishṭham nriṇáṃ náram | sá naḥ kadá cid árvatā gámad á vájasātaye gámad á medhásātaye nábhantām anyaké same || 2 || tá hí mádhyam bhárāṇām indrāgní adhikshitáḥ | tá u kavitvaná kaví prichyámānā sakhīyaté sáṃ dhītám aṣnutaṃ narā nábhantām anyaké same || 3 || abhy àrca nabhākavád indrāgní yajásā girá | yáyor víṣvam idáṃ jágad iyáṃ dyaúḥ prithiví mahy ùpásthe bibhritó vásu nábhantām anyaké same || 4 || prá bráhmāṇi nabhākavád indrāgníbhyām irajyata | yá saptábudhnam arṇaváṃ jihmábāram aporṇutá índra íṣāna ójasā nábhantām anyaké same || 5 ||

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O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish. 1

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish. 2

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish. 3

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish. 4

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of resplendence is master by His supreme authority. May all our adversities vanish. 5

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अपि वृश्च पुराणवद्व्रततेरिव गुष्पितमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

ápi vṛiṣca purāṇavád vratáter iva gushpitám ójo dāsásya dambhaya | vayám̐ tád asya sámbhṛitam̐ vásv índreṇa ví bhajemahi nábhantām anyaké same || 6 || 24 ||

॥२५॥ यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥
या नु श्वेताववो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समे ॥८॥
पूर्वीष्ट इन्द्रोपमातयः पूर्वीरुत प्रशस्तयः सूनो हिन्वस्य हरिवः ।
वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥
तं शिशीता सुवृक्तिभिस्त्वेषं सत्वानमृग्मियम् ।
उतो नु चिद्य ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

yád indrāgní jánā imé vihváyante tánā girā́ | asmā́kebhir nṛíbhir vayám̐ sāsahyā́ma pṛitanyató vanuyā́ma vanushyató nábhantām anyaké same || 7 || yā́ nú ṣvetā́v avó divá uccárāta úpa dyúbhiḥ | indrāgnyór ánu vratám úhānā yanti síndhavo yā́n sīm bandhā́d ámuñcatām̐ nábhantām anyaké same || 8 || pūrvísh ṭa indrópamātayaḥ pūrvír utá práṣastayaḥ sū́no hinvásya harivaḥ | vásvo vīrásyāpṛíco yā́ nú sā́dhanta no dhíyo nábhantām anyaké same || 9 || tám̐ ṣiṣītā suvṛiktíbhis tveshám̐ sátvānam ṛigmíyam | utó nú cid yá ójasā ṣúshṇasyāṇḍā́ni bhédati jéshat svàrvatīr apó nábhantām anyaké same || 10 ||

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O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

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While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i. e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10

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तं शिशीता स्वध्वरं सत्यं सत्वानमृत्वियम् ।
उतो नु चिद्य ओहत आण्डा शुष्णस्य भेदत्यजैः स्वर्वतीरपो नभन्तामन्यके समे ॥११॥
एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tám̥ şişītā svadhvarám̥ satyám̥ sátvānam ŗitvíyam | utó nú cid yá óhata āṇḍā́ şúshṇasya bhédaty ájaiḥ svàrvatīr apó nábhantām anyaké same || 11 || evéndrāgníbhyām pitŗiván návīyo mandhātŗivád aṅgirasvád avāci | tridhátunā şármaṇā pātam asmā́n vayám̥ syāma pátayo rayīṇā́m || 12 || 25 ||

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May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies. May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12

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NOTES

Book 8
Hymns 1-40

अष्टं मंडलम्
सूक्तानि १–४०

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NOTE OF ṚGVEDA NO. 8

Hymn-1

For verses 1 and 20, see Nir. VII.2 and VI.24.

1. Ma cid anyat vi samsata, मा चिद् अन्यद् वि शंसत, do not praise any other; this phrase is quoted by Yaska (Nir. VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि).

2. Ubhayavinam, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्य पार्थिव लक्षणेनोभय विधधनेनोपेतम्; or स्थावर-जंगमरूपेण द्विप्रकारेण रक्षितव्येनोपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टृभिश्चोपेतम्—*Sayana*); doer of both (हिंसानृशंसाभ्याम्—*Venkata*).

Ubhayamkaram, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयो कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. Satamagha, O opulent; (शतामघ बहुधन—*Venkata*; बहुधनेन्द्र—*Sayana*).

Sataya, for a large price (शताय बहुनामैतत्; अपरिमिताय धनाय—*Sayana*).

7. Puramdara, पुरम्ऽदर, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. Dasagvinah satino ye sahasrinah, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of

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ten leagues, and are numbered by hundreds and thousands (दशग्विन: शतिनो ये सहस्रिण: दशादिसंख्यायुक्ता: —*Venkata*; दशग्विन: दशयोजनगामिन: ; शतिन: शतसंख्याका: सहस्रिण: सहस्रसंख्याका: सन्ति—*Sayana*).

10. Cayatra-vepasam, of excellent speed; of excellent motion (गायत्रवेपसं प्रशस्य वेगाम्—*Sayana*; गायत्रं साम यस्या धेनोर्वेगमुत्पादयति—*Venkata*; i. e. having the form or beauty of the *Gayatri*, being the Gayatri personified.

Anyam isam urudharam, as another form, the vast dropping desirable (rain) (अन्यां उक्तविलक्षणां उरुधारां बहूदक धारां इषं एषणीयां वृष्टिम्—*Sayana*); also अन्यां may mean unparalleled (अदृष्टपूर्वम्—*Wilson*).

11. Vanku, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (वङ्कू वक्रगामिनौ—*Sayana*; वङ्कूतरौ चाश्वौ—*Venkata*).

Arjuneyam Kutsam, the soul, the child of Nature—Arjuni's son, the Kutsa seer (आर्जुनेयं अर्जुन्या: पुत्रं, कुत्सं ऋषिम्—*Sayana*). For Arjuneyam, See

आर्जुनेयम्—I.112.23; IV.26.1; VIII.I.11.

आर्जुनेयाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्यो: —X.85.13. (in Arjunis, two asterisms in lunar mansions; the same as Phalgunis).

In the Ṛgveda, *Arjuneya* occurs as the patronymic of Kautsa (*Macdonell* and *Keith*).

Satakratuh, Lord of hundred self-less tasks or deeds (one who

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is selfless in cent per cent actions).

Etasam, see I.54.6; 61.15; IV.17.14; 30.6; VIII.I.II; 6.38; 50.9; IX.63.8 and other references.

Etasa, एतश, is in the *Kausitaki Brahmana* (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasayanas, the descendents of Etasa, are declared to be the worst of the Bhṛgus. See also the *Aitareya Brahmana* (VI.33).

However, in the Ṛgveda, Etasa seems merely to designate the horse of the Sun. (वेगादि गुणयुक्ताश्ववन्तम्—*Daya.* on I.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (*Wilson*). (See also Nigh. I.14, एतश=अश्व=horse).

13. Aranah-iva, like the abject; like the one cast down. (अरणाइव अरमणा दु:खिन इव—*Sayana*; अरमणा इव—*Venkata*).

Prajahitani, neglected (प्रजाहितानि इतरेतर विश्लिष्टानि—*Venkata*; प्रक्षीणानि; one without branches, शाखादिभिर्वियुक्तानि—*Sayana*).

15. Pavitram, the filters (पवित्रं पवनसाधनं दशापवित्रम्—*Sayana*); an appliance for purificatian.

Tirah, placed inclined (तिर: तिर्यगवस्थितं—*Sayana*).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सधस्तुतिं अन्यैर्ऋत्विग्भि: सहक्रियमाणां स्तुतिम् —*Sayana*).

Upastutih, the subsidiary praise; or merely, praise (उपस्तुति: स्तोत्रम्

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—*Sayana*).

18. Sukrato, O Sukratu!—a name of Indra, O Indra (similar to *Satakratu*).

20. Galdaya, गल्दया—"May we, always beseeching with our hymns, songs, praises, and the straining of the Soma, not make thee angry like a wild beast at the time when Soma is pressed; for who has not besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा धमनयो भवन्ति गलमनासु धीयते).

See for गल्दा—*Ṛv*.I.15.1; VIII.92.22.

आ त्वा विशन्त्विन्दव आ गल्दा धमनीनाम्—Let the Soma-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नाना विभक्तीत्येते भवत: । आगलना धमनीनामित्यर्थ:).

The word *Galda* does not occur anywhere else in the Ṛgveda, besides VIII.1.20.

We have in the *Manava Srauta Sutra* :

आ मा विशन्त्विन्दव आ गल्दा धमनीनाम् ।
रसेन मे रसं पृण वाजिनो मे यज्ञं वहानि ॥ (I.7.2.18).

"May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice."

Galdaya, with the effusion of the Soma (गल्दया गालनेनास्रावणेन —*Sayana*).

Compare: आजिघ्र कलशं मह्या त्वा विशन्त्विन्दव: —*Yv*.VIII.42. ; इन्द्र सोमं पिब

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ऋतुनाऽऽत्वा विशन्त्विन्दवः —*Ṛv.*I.15.1. ; आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः —*Ṛv.*VIII. 92.22. (Nir.VI.24).

26. **Purvapa-iva,** पूर्वपाःऽइव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वेभ्यो देवेभ्यः प्रथमभावीसन् पिबतीति पूर्वपा वायुः —*Sayana*).

See *Aitareya Brahman* also II.25.

28. **Dvita havyah,** in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैधमन्तरिक्षमध्ये मार्गं पृथक्कुर्वन्—*Venkata*; द्विता द्विधा द्विविधैः स्तोतृभिर्यष्टृभिश्च—*Sayana*).

29. **Api-sarvare,** during the night also (अपि शर्वरे शर्वरीं रात्रिमपिगतः कालः अपिशर्वरः —*Sayana*; but according to Venkata, at the junction of night and day, अपि शर्वरे शर्वर्या अह्ना संगमे अपि शर्वरे रात्रिमुखे सायम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

Prapitve, at the close of the day; i. e. evening (प्रपित्वे प्रपित्वं प्राप्तिः —*Venkata*; प्रपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि मदीयाः स्तोमास्त्वामावर्तयन्तु—*Sayana*).

For *prapitve*, see:

प्रऽपित्वम्—II.53.24; V.31.7.

प्रऽपित्वात्—X.73.2.

प्रऽपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.I. 29; 4.3.

Similar to this word, we have *Abhipitve* I.126.3; IV.34.5; V.76.2;

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VIII.4.21 etc. (also अभिऽपित्वम्, अभिऽपित्वे, अभिऽपित्वे, अभिऽपित्वेषु) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपचयम्—*Daya.* ; अभिपित्वं प्राप्तम् —IV.16.1; प्राप्यम् VII.18.9; अभिपित्वे सर्वतः प्राप्तौ: अभीष्ट प्राप्तौ—IV.35.6; आभिमुख्य गमने—IV.33.34.).

30. **Medhyatithi,** O Medhyatithi, O the venerable guest, (मेध्याः सङ्गमनीयाः पवित्रा अतिथयो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्यऽअतिथिः —I.36.10; 11.

मेध्यऽअतिथिम्—I.36.17; VIII.2.40; 49.9.

मेध्यऽअतिथे—VIII.1.30; 33.4.

मेध्यऽअतिथेः —IX.43.4.

मेध्यऽअतिथौ—VIII.51.1.

31. **Yadvah,** seers amongst men (from Yadu, यदु, a synonym of man—Nigh—II.3). (याद्वः यदुवंशोद्भवः। यद्वा। यदवो मनुष्याः, तेषु प्रसिद्धः —*Sayana*).

32. **Saha tvaca hiranyaya,** as if in the golden leather case, or in golden purse (सहत्वचा हिरण्यया कक्ष्यया युक्तः —*Venkata*; हिरण्यया हिरण्मय्या त्वचा चर्मणास्तरणेन सह सहितानि—*Sayana*).

Asangasya, of the liberal giver (of the unattached); of Asanga, a person according to Sayana). The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the Ṛgveda.

According to the *Sankhayana Srauta Sutra* (XVI.11.17), Asanga was a woman, but became a man. Sayana also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression

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sasvati nari, शाश्वती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. Pla-yogih, प्लायोगि: , is the patronymic name of Asange in the Ṛgveda (अधप्लायोगिरतिदासत् अन्यान् आसङ्ग: —VIII.I.33) (The word *playogih* does not occur anywhere else in the Ṛgveda).

Dasabhih-Sahasraih, cattle ten times thousand (10×1000) in number (दशभि: दशगुणित: सहस्रै: सहस्रसंख्याकैर्गवादिभि: —*Sayana*).

34. Sasvati nari, शाश्वती नारी, Sasvati, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—*Wilson*).

Sayana conjectures a myth; Asanga, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife *Sasvati* underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तात् पूर्वभागे गुह्यदेशे).

Sthuram, स्थूरं, the male organ appeared (स्थूरं स्थूलं वृद्धंसत् पुंव्यञ्जनं अनुददृशे अनुदृश्यते—*Sayana*).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. Indrah it somapah, Indra alone is worthy of our devotion (सोमपा:). All our reverentional and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is *sutapah*, सुतपा: . In rituals, He alone is to be presented with the entire oblation, the other gods and

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men, sharing only a part of it.

(एकः एवं इन्द्रः सोमपाः , इन्द्रः सुतपाः , सर्वस्याभिगन्ता, देवान् मनुष्यान् च अन्तः वर्त्तमानः —*Venkata*).

Mṛgam na vrah mṛgayante, as hunters seek game (so panegyrics seek thee, मृगं न व्रा मृगयन्ते । मृगमिव व्रात्याः प्रैषाः —Nir.V.3); Durga explains *praisah*, प्रैषाः , as panegyrics addressed to thee, and *vrah*, व्राः , as greedy persons.

For *Vrah*, व्राः see I.124.8; 126.5; IV.I.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(व्राः या वृणोति—*Daya*; also व्रजन्तिते; अत्र व्रज धातोर्बाहुलकादौणादिको प्रत्ययः । व्रा इति पदनाम—Nigh.IV.2,—*Daya*. on I.126.5; *Vratasah*, व्रातासः व्रतेषु सत्याचरणेषु भवाः —*Daya*).

8. Trayah Kosasah, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) द्रोणकलश, drona kalasa, (ii) पूतभृत्, putabhṛt, and (iii) आधवनीय, adhavaniya (त्रयः कोशासः द्रोणकलशः आधवनीयः पूतभृदिति त्रयः कोशाश्चोतन्ति—*Venkata*).

Tisrah camvah, the three ladles, used in the three *savanas* (तिस्रः त्रिविधाः सवन त्रये वर्तमानाः चम्वः —*Sayana*).

12. Durmadaso na Surayam, like the ebriety caused by *sura* or wine (*Wilson*); like bad intoxications, wine being drunk. See Nir.I.4: Like hard drinkers of wine, the particle *na*, न, is used in the sense of comparison.

Udharna nagnah jarante, the praisers praise like an udder; *nagna*

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means *naked*, but here it means a *praiser* (स्तोतृ) who does not neglect or abandon the verses of the Veda (ग्नाश्छन्दांसि, तानि न जहतीति नग्ना: स्तोतार:), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III,29, one of the *uttaranamani*. Here the particle *na*, न, is used in the sense of negation.).

20. Mo su adya duh-hanavan sayam karat, let not Indra, the insuperable (दु:ऽहनावान्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुर्हणावान् परै: दु:सह हननं दुर्हणम् । तद्वान् इन्द्र:].

Jamata, the son-in-law (जामाता, जायत इति जा अपत्यम् । तस्य निर्माता दुहितु: पति: , i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

Asrirah iva jamata, like an unlucky or unworthy son-in-law (अश्रीर इव न श्रीर् अश्री: । तदस्यास्तीत्यश्रीर: । मत्वर्थीयो र: । गुणैर्विहीन: कुत्सितो जामाता सकृदाहूयमानोऽप्यासायंकालं विलम्बते, तद्वत्, त्वं कालविलम्बं मा कृथा इत्यर्थ: —*Sayana*).

23. Naryaya, नर्याय, friend of mankind.

25. Viraya Suraya, वीराय शूराय, for the brave and conqueror.

28. Siprin, शिप्रिन्, handsome-chinned, charming in appearance.

Ṛisivah, ऋषिष्व: ; foremost sage or seer; honoured of sages.

Sacivah, शचीव: ; full of divine wisdom; doer of great deeds.

34. Esah etani cakara visva, has made all these (beings etc.); or has performed all these exploits, the slaying of Vrtra etc.

35. Ratham gavyantam, desirous of cattle (प्रभर्ता रथं गा इच्छन्तं धनेन

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रथं गोभिः पूरयति अनल्पादपि शत्रोः —*Venkata* (*ratham* means *ramhanam* or desirous, इच्छन्तं, गव्यन्तं गा इच्छन्तम्—*Sayana*). Here *ratham* does not mean a chariot.

Rathah, is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रथो रंहतेर्गतिकर्मणः। स्थिरतेर्वा स्याद् विपरीतस्य। रममाणोऽस्मिंस्तिष्ठतीति वा। रपतेर्वा, रसतेर्वा —Nir.IX.II).

37. Sonaih satyamadva, Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

Priya-medhah, प्रियऽमेधाः; performers of auspicious work; the descendants of Priyamedha (प्रियमेधस्य पुत्राः —*Venkata*); persons with pleasing wisdom (प्रिया मेधा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रदीप्ता मेधा बुद्धिर्यस्य —*Daya.*).

In historical references, Priyamedha is the name of a seer; but no hymn of the Ṛgveda is associated with this seer. His descendants are named as *Praiyamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, आत्रेय उदमय, in the *Aitareya Brahmana* (VIII.22). They appear in the *Kathaka Samhita* (VI.I), and the *Maitrayani Samhita* (I.8.7) as priests who knew all sacrificial lore. In the *Gopatha Brahmana*, they are called Bharadvajas and in the *Taittiriya Brahmana*, three Praiyamedhas are referred to (II.I.9.1). For references, see:

प्रियऽमेधः —I.39.9

प्रियऽमेधम्—VIII.5.25

प्रियऽमेधऽवत्—I.45.3

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प्रियऽमेधऽस्तुता—VIII.6.45; 32.30.

प्रियऽमेधा: —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियऽमेधा: —VIII.2.37. (vocative).

प्रियऽमेधास: —VIII.3.16; 69.8; 18.

प्रियऽमेधैः —VIII.4.20.

Most of these references are of Book VIII of the Ṛgveda.

40. Medhyatithim, मेध्यऽअतिथिम्, the venerable guest.

41. Siksa, शिक्षा, liberal giver.

Vibhindoh, विभिन्दो: इति विऽभिन्दो (*voc.*) vanquisher of enmity.

Catvari ayuta, चत्वारि अयुता, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टा सहस्रा, eight thousand.

Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. Ṛbhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhṛgavah, to the celebrated priests; the dispellers of ignor-

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ance with their knowledge (विद्ययाऽविद्याया भर्जका निवारकाः विद्वांसो जनाः —*Daya.* ; भृगव इति पदनाम, Nigh.V.5; अविद्याऽधर्मनाशनशीला दुःखभर्जका वा विद्वज्जनाः , the knower of the science of yajnas, यज्ञविद्यावेत्तारः ; the learned, See Nigh V.5, where *Bhṛgavah* is one of the *padas* (पदानि). See Nir IV.23; XI.18,19; for *Bhṛgu* III.17; IV.23; XI.19. [अर्चिषु भृगुः संबभूव; भृगुर्भृज्यमानो न देहे, i. e. Bhṛgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhṛgus are associated with Atharvanas (अथर्वाणो भृगवः सोम्याः सोमसम्पादिनः —Nir, XI.19 on *Ṛv*.X.14.6]. Also see:

भृगवः —I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2; VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9; 92.10; 122.5.

भृगवे—I.60.1; VIII.3.9.

भृगुभिः —VIII.35.3.

भृगुऽभ्यः —III.5.10.

भृगुऽवत्—VIII.43.13.

भृगूणाम्—III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कण्वम्—VIII.3.9; 51.2.

प्रस्कण्वस्य—I.446; 45.3.

प्रस्कण्वाय—VIII.54.8.

The son of Kanva (प्रस्कण्वः कण्वस्य पुत्रः , कण्वप्रभवोयथाप्राग्रम् , Nir.III.17).

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Kanvah, man of wisdom (कण्वः मेधाविनाम—Nigh.III.15).

12. **Pauram,** पौरम्, a citizen; one belonging to a city (son of Puru, पूरु, a king—*Sayana*.).

Rusamam, रुशमम्, a skilled person; a destroyer of cruel and wicked.

Syavakam, श्यावकम्, men engaged in welfare work.

Kṛpam, कृपम्, kind-hearted one.

According to Sayana, all the three words, Rusmam, Syavakam and Kṛpam, stand for three *Rajarsis*; royal seers of these names.

Rusamam, रुशमम्—VIII.3.12;

रुशमाः —V.30.12;

रुशमानाम्—V.30.14, and

रुशमासः —V.30.13.

(रुशमानां हिंसक मंत्रीणाम्; रुशमाः ये रुशान् हिंसकान् मिन्वन्ति ते; हिंसक-हिंसकजनाः, the destroyers of those who cause injury—*Daya*.).

Syavakam, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

Kṛpam, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of Indra along with Rusama and Syavaka.

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16. Kanvah-iva bhṛgavah Suryah-iva visva, Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, as the sun pervades the universe by his rays (भृगव: भृगुकुल जाता: कण्वकुल जाता: इव तथा सूर्या: इव च विश्वम्—*Venkata*).

17. Ṛsvebhih, with your other attending charming bounties (ऋष्वेभि: दर्शनीयै: अन्यैर्देवै: सह—*Venkata*). Probably it refers to Maruts; ऋष्वै: दर्शनीयैर्मरुद्भि: —*Sayana*).

Paravatah, from a distant place, i.e. from the heaven (परावत: दूरनामैतत् । दूरे वर्तमानाद्युलोकात्—*Sayana*).

18. Karavah, the praisers (कारव: स्तोतार: —*Venkata*).

Girvanah, O worthy of praises (गिर्वण: गीर्भिर्वननीय! —*Venkata*).

Venah na, like the one eagerly desirous, listening with apt attention (वेन: न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also गतिकर्मा, even अर्चतिकर्मा । यथा कान्तो जाताभिलाष: पुरुष: कामयितव्यमैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For venati, वेनति, Nigh.II.6; 14; III.14.

Ahim, darkness, nescience, the one which ought to be dispelled or destroyed (अहिं आहननशीलं वृत्रम्—*Sayana*).

Niti-adhamah, come out, emerge out (नि: अधम: निरगमय: । धमतिर्गति कर्मा—*Sayana*; अर्चतिकर्मा—Nigh.III.14).

21. Pakasthama Kaurayanah, पाकस्थामा कौरयाण:, the Soul, stationary and yet traversing; according to Sayana, the name of a king; son of Kurayana. Macdonell and Keith, while speaking of *Kurus*, write: In the Ṛgveda, the Kurus do not appear under that name as a people. But mention is made of a prince *Kuru Sravana* (X.33.4), "the glory of the Kurus", and of a *Pakasthama Kaurayana* (VIII.3.21)".

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Ludwig suggests, that he may have been a king of *Anus*.

Hymn-4

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. Anave turvase, For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (अनोः पुत्र आनवः, तुर्वशे च—*Venkata*; अनुर्नामराजा, तस्यपुत्रे राजर्षौ, for the two sons of Anu —*Sayana*; तुर्वशे एतत्संज्ञे च राजनि नृपूतः —*Sayana*).

Nṛ-sutah, incited by man (नृषूतः नृभिस्तदीयैः स्तोतृभिः प्रेरितः —*Sayana*).

Sima, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति वै श्रेष्ठमाचक्षते, इति वाजसनेयकम्—*Sayana*); here, a title of Indra.

2. Rume, rusame, Syavake, Kṛpe, madayase saca, exhilarated in the society Ruma, Rusama, Syavaka and Kṛpa. Ruma is the name of a king according to Sayana.

Ruma, रुम, timid; not mentioned anywhere else in the Ṛgveda.

Rusama, रुशम, brave
Syavaka, श्यावक, vicious
Kṛpa, कृप, kind
} See notes on VIII.3.12.

3. Prapitve, arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे अभीक इत्यासन्नस्य । प्रपित्वे प्राप्ते, अभीके अभ्यक्ते—Nir.III.20).

See also VIII.1.29 for *prapitve*.

Apitve, affinity (आपित्वे बन्धुत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वमन्नं आपित्वे

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प्रपित्वे च प्रातश्च सायं च अस्माकं तूर्णं आगच्छ—*Venkata*).

7. **Turvasam,** तुर्वशम्, to the physically strong person.

Yadum, यदुम् , to the assiduous worker. Also see.V.31.8.

10. **Ṛsyah,** a deer; an animal (ऋष्यो न ऋष्याख्ये मृग इव—*Sayana*).

13. **Adhi bradhnasya adrayah,** placed upon their bases; placed upon the root or base (अधिब्रध्नस्य अद्रय: —महत: इन्द्रस्य ग्रावाण: —*Venkata*; ब्रध्नस्य बुध्नस्य मूलस्याभिषवार्थं चर्मणि स्थापितस्योपराख्यस्य विस्तृतस्याश्मन: अधि उपरि अद्रय: अन्ये ग्रावाणश्चतसृषु दिक्षु वर्तमाना: —*Sayana*, i. e. it refers to a broad slab placed upon a skin, and called *upara*).

14. **Adhvarasriyah,** glorious through sacrifice or yajna (अध्वरश्रिय: यज्ञे श्रयन्त: —*Venkata*; अध्वरं यज्ञं सेवमाना: , or sacrifice-haunting—*Sayana*).

Saptayah, the fast-moving horses (सप्तय: सर्पणशीला अन्येऽपि त्वदीया अश्वा: —*Sayana*).

Bradhnam, mid-space (ब्रध्नं अन्तरिक्षम्—*Sayana*).

Vavata, traversing repeatedly (वावाता गमनशीलो—*Venkata*; पुनर्पुन: गच्छन्तो—*Sayana*).

Vṛsana hari, a pair of vigorous horses (वृषण वृषणौ सेक्तारौ हरी हरणशीलावश्वौ—*Sayana*).

16. **Sam nah sisihi bhurijoh-iva ksuram,** like arazor (क्षुरं), placed as it were (संशिशीहि) in the two arms (भुरिजो: इव) of a barber (न: अस्मान् संशिशीहि सम्यक् निश्य तीक्ष्णबुद्धीन् कुरु। भुरिजोरिव। बाहुनामैतत्। नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. **Divistisu,** Sacred rites which lead to heaven (दिविष्टिषु दिव एषणेषु).

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Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here *Sthuru* (abundant) is so-called because it becomes great having been collected in all measures (स्थूर: समाश्रितमात्रो महान् भवति); *Anu* (अणु) i. e. minute, means something which is not abundant (अणुरनु स्थवीयांसम्—Nir. VI.22).

Kurunga, this was the name of a King, so called because he attacked the tribe of *Kurus*, or because he attacked the dynasties (of his enemies), *Kuru* is derived from the root *Kṛt* (कृत्), to cut. The word *Krura* (क्रूर), cruel, also belongs to the same root (कुरुङ्गो राजा बभूव। कुरुगमनाद्वा। कुलगमनाद्वा। कुरुः कृन्ततेः। क्रूरमित्यप्यस्य भवति—Nir. VI.22).

20. Kanvasya, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —*Venkata*; कण्वपुत्रस्य —*Sayana*).

Devatithi Kanva, देवातिथि काण्व, is mentioned in the *Pancavimsa Brahmana* (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. Devatithi is the Ṛsi or seer of the present hymn. (VIII.4).

Priyamedhaih, by lovers of sacred ceremonies (by Priyamedha, a seer—*Sayana*). See I.139.9; also our notes on VIII.2.37.

Hymn-5

9. Vipathah sataye sitam—And close the path (against aggression) upon our gains; alternative translation is : open or show to us the paths of profit (*vi* reverses the sense of *sitam*) (पथः तदुपायरूपान् मार्गान् वि सितं विशेषेण बध्नीतम् i. e. the path is closed; *or* in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. Subhah pati hiranyavartani, magnificient lords of good

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fortune; or lords of bright ornaments, or lords of water. (शुभस्पती शुभः शोभनस्यालंकारस्य उदकस्य वा पतीस्वामिनौ हे अश्विनौ—*Sayana*).

Hiranya vartani, two golden paths (हिरण्यवर्तनी हिरण्यमार्गौ; or *vartani* may mean chariot, वर्ततेऽस्मिन्निति वर्तनी रथः। हिरण्मयो रथो ययोस्तौ, they too who have golden chariots; or *vartani* may mean behaviour, वर्तनि वर्तनमाचरणम्, रमणीयाचरणौ, hence the excellent behaviour—*Sayana*).

13. Brahma jananam ya avistam, whoever protect the Brahmana amongst men (or yajamana).

Brahmana, may mean the intellectual and enlightened class; it may mean divine knowledge and also the great praise or sacrificial food Venkata calls it.

Karma, नितरां रक्षितवन्तौ कर्म जनानाम् यौ तौ क्षिप्रम् अस्मानपि आ गच्छतम्। मा एव अन्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृढं स्तोत्रं हविर्लक्षणमन्नं वा यौ युवां न्यविष्टं न्यगच्छतम्—*Sayana*).

16. Manisinah, thoughtful persons; the praisers (मनीषिणः मनस-ईशितारः स्तोतारः —*Sayana*; स्तोतारः, praisers—*Venkata*).

18. Antamah, be at the closest or nearest; be most nigh (अन्तमः अन्तिकतमः अतिशयेन समीपवर्ती—*Sayana* and *Venkata*).

19. Ratha carsane, in view of your car; at the centre of the car (रथचर्षणे रथस्य चर्षणे द्रष्टव्ये मध्येदेशे—*Sayana*; रथोपस्थे—*Venkata*).

22. Taugryah, the son of Tugra—See earlier notes. Historically, the same as Bhujyu:

तौग्र्यः— I.117.15; 180.5; 182.7; VIII.5.22.

तौग्र्यम्—I.118.6; 182.6; X.39.4.

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तौग्र्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तौग्र्यम् बलदातृषु भवम्; प्रसिद्धं जनम्; तौग्र्यः तुग्रा बलिनस्तेषु भवः ; तौग्र्याय तुग्रेषु बलिष्ठेषु भवाय, दृढप्लवाय—*Dayạ*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वां तौग्र्यो विधत् समुद्रे जहितो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरौ नेतारावश्विनौ—*Sayana*).

23. Nasatyau, title of Asvins; ever-true; those in whom there is no un-truth. "They are ever true and never false," says Aurnavabha; "they are promoters of truth", says Agrayana, or else, they are so called because they are nose-born; (नासत्यौ चाश्विनौ । सत्यावेव नासत्यावित्यौर्णवाभः । सत्यस्य प्रणेतारावित्याग्रायणः । नासिका प्रभवौ बभूवतुरिति वा—Nir.VI.13).

24. Vṛsanvasu, rich in shower (हे वृषण्वसू वर्षणधनौ । See *Panini*: वृषण्वस्वश्वयोरुपसंख्यानम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. Priyamedham, प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on Priyamedha, and Atri.

The word upastuta, उपस्तुत is mentioned several times in the Ṛgveda:

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उपऽस्तुत्—IX.87.9.

उपऽस्तुत: —VII.27.3; X.96.5.

उपऽस्तुत: —I.36.10.

उपऽस्तुतम्—I.36.17; 112.15; VIII.5.25.

उपऽस्तुतस्य—X.115.8.

उपऽस्तुता—I.136.1; V.76.2.

उपऽस्तुता: —I.110.5.

उपऽस्तुतास: —VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतैर्गुणैः प्रशंसितम् सद् वैद्यम् ; य उपगतैर्गुणैः स्तूयते तम्; उपस्तुत: समीपेप्रशंसितः ; उपगतः स्तौति स उपस्तुतो विद्वान्—*Dayā*).

According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

Sinjara, (शिञ्जार), according to a legend, is the name of a Ṛsi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards Sinjara as a name of Atri or an adjective. (VIII.5.25; X.40.7).

26. Amsum, अंशुम्, poor.

Agastyam, अगस्त्यम्, steadfast seer.

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Sobharim, सोभरिम्, brave patriot.

According to legend, *Amsun* is the name of a protege of the Asvins (VIII.5.26); he may be identical with *Khela*. There is another person, Amsu Dhananjayya (अंशु धानञ्जय्य), pupil of Amavasya Sandilyayana, अमावास्य शाण्डिल्यायन, according to the *Vamsa Brahmana*.

Agastya—According to legends, he was a Mana (मान) and therefore came to be known as *Manya*, मान्य, and son of Mana (ततो ह मान उदियाय मध्यात् ततो जातमृषिमाहुर्वसिष्ठम्—VII.33.13; ततः कुम्भस्य मध्यात् अगस्त्यः उत्इयाय —*Venkata*).

Another legend regards Agastya as the son of Mitra and Varuna. His greatest feat was the reconciliation with Indra and the Maruts after Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra (See hymns: I.165; 107 and 171; also its reference in *Taittiriya Samhita* VII.5.5.2; *Taittiriya Brahmana* II.7.11.1; *Maitrayini Samhita* II.1.8; *Kathaka Samhita* X.11; *Pancavimsa Brahmana* XXI.4.5; *Aitareya Brahmana* V.16, and *Kausitaki Brahmana* XXVI.9).

There is also a dialogue between Agastya and Lopamudra (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. Von Schroeder regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the Ṛgveda, he helps as helping in the Asvins gift of leg to Vispala (अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् —I.171.11).

According to Sayana, Agastya was a purohita of Khela (Khela might be the deity, *vivasvant*—Pischel, *Vedische Studien* I.171-173). Geldner shows that Agastya, as brother of Vasistha—both being miraculous sons of Mitra and Varuna—introduces Vasistha to Tṛtsus

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(VII.33.10; 13).

For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister's sons, Nadbhyas, i. e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

अगस्त्य—I.170.3;

अगस्त्य: —I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (ये धर्मादन्यत्र न गच्छन्ति तेऽगस्तयस्तेषु साधु: , सत्पुरुष: —I.179.6); free from blemishes (अस्तदोष: सज्जन; ; VII.33.10) those who discard vice (अगम पराधस्यन्ति प्रक्षिपन्ति तेषु साधु: , विद्वज्जन: —I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि यस्य-I.117.11); and also a path-free from vices, (अपराधरहितो मार्ग: —I.184.5).

29. **Hiranyayi,** of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. **Purvih,** plenteous riches (पूर्वी: बहूनि—*Venkata*) cities (पुरी: —*Sayana*) (आगच्छथ: दूरात् बहूनि अश्नन्तो अश्विनो ! असुराणां स्वभूतान्यन्नानि, हे अमर्त्यो ! जयार्थमागच्छतमित्यर्थ: —*Venkata*).

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Dasih, दासी: , of infidels.

37. Caidyah Kasuh, चैद्य: कशु: , persons rich in discrimination and discipline.

In legend, Kasu (कशु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चेदि), as a generous patron of singers who praise the liberality of the Cedis (दानस्तुति). *Cedi* and *Chaidyah* are nowhere else mentioned in the Vedic Samhitas.

38. Dasa rajnah, ten rajas; or kings; ten organs of senses and action.

Caidyasya, of the one, born of or sustained by intellect, and such noble qualities as liberality and generosioty.

Dasa rajnah a mamhata, give me for servitude ten kings (य: , कशु संज्ञोराजा, मे हिरण्यत् संदर्शनान् अलङ्कृतान् दशराज्ञ: प्रायच्छत् अस्याभिलषितं भवद्भि: कर्तव्यमिति, यद्वा मम प्रदीयमानं शुल्कमस्मै दातव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—*Venkata*).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दश संख्याकान् राज्ञो युद्धे पराजितान् गृहीत्वा दासत्वेनास्मे दत्तवान्—*Sayana*).

Adhaspada, they shall stay under our feet, i. e. in our servitude (अधस्पदा इत् पादयोरधस्तादेव वर्तन्ते—*Sayana*).

Kṛstayeh, all the people (कृष्टय: सर्वा: प्रजास्तस्य)

Carmamnah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मम्ना: चर्ममयस्य कवचादेर्धारणे कृताभ्यास: —*Sayana*).

Carmani, may also mean the means of transport as horses, carts etc. (चर्माणि चरणसाधनान्यश्वादीनि वाहनानि—*Sayana*).

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Hymn-6

1. Parjanya, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonymns of mountain (from *adrih* to *upala* in the *Nighantu* list). Parjanya (cloud), Vayu (air) and Aditya (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (त्रयस्तपन्ति पृथिवीमनूपाद्वा बृबूकं वहत: पुरीषम् —X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (Parjanya) on the earth (द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम्...पिता दुहितुर्गर्भमाधात्;—I.164.33. तत्र पिता दुहितुर्गर्भं दधाति पर्जन्य: पृथिव्या: ; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षत्यासु पर्जन्य: —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नय: —I.164.51).

Ther are in fact three deities only (i) Agni on the earth, (ii) vayu or Indra in the atmosphere (midspace) and (iii)the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्थानैकत्वं-संभोगैकत्वम्) for example, the enjoyment of earth by the Parjanya (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (Parjanya) and Frog hymn in the Ṛgveda (VII. 103, वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषु:).

The word *parjanyah* (cloud) is derived from√tṛp (तृप्), to be satisfied, by reversing the first and the last letter (तृप्+जन्य:=पृत्+जन्य:=पर्ज्+जन्य:=पर्+जन्य:); or being the best conquerer—पर:+√जिन्, or best progenitor पर:+√जन्; or the bestower of juices—प्र+ऋज्(Nir.X.10)

Vatsasya, वत्सस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent of kanva (VIII.6.1; 8.8; 9.1; 11.7). In the *Pancavimsa Brahmana*(XIV.6.6) he is said to have passed successfully through a fire—ordeal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. Also see Sankhayana Srauta Sutra(XVI.11.20).

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2. **Vahnayah,** horses or steeds (वह्नय: वाहका अश्व: —*Sayana*). Conveyors of sacrifice (वोढार: —*Venkata*).

Ṛtasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा—*Sayana*). —*prajam*, progeny, here means Indra (प्रजां प्रकर्षेण जातमिन्द्रम्—*Sayana*).

Ṛtasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य वाहसा प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति—*Sayana*; यदा वोढार ऋत्विज: मेधाविन: यज्ञस्य वाहकेन सह, तदा स्तोमै: वत्सस्य वावृधे—*Venkata*—Vatsa of the family of Kanva as the seer of the hymn).

3. **Jami bruvata ayudham,** they declare all weapons useless (*Wilson*) (जामिर्जमते: गतिकर्मण: —*Nigh*.II.14; Nir.III.6).

Jami, जामि, useless (जामि अतिरेक नामैतत् । अतिरिक्तं अहितं प्रयोजन-रहितम् —*Sayana*) ; words are their own appropriate arms (*Griffith*); Kinsman (अस्य जामि आयुधं स्तुवन्ति—*Venkata*).

Ayudham, may also mean *ayodhanasilam Indram* (आयोधनशीलमिन्द्रम्) —then they call Indra bearing weapons.

9. **Purvacittaye,** before it is known to others (पूर्वचित्तये प्रथममव जानन्ति —*Venkata*; अन्येभ्य: पूर्वमेव ज्ञानाय प्राप्नवाम्—*Sayana*; prayer that may be noticed first—*griffith*).

15. **Antariksani,** the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा क्षान्तानि द्यावापृथिव्योर्मध्ये वर्तमाना लोका: —*Sayana*).

Compare: "त्रयो वा इमे त्रिवृतो लोका: —*Ait. Aranyaka*, I.1.2; तिस्रोभूमी: —II.27.8). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, द्याव: , अन्तरिक्षाणि and भूमय: ;—thus refering to realms and regions.

19. **Ghṛtam-asiram,** घृतं आशिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

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Asih, आशी:, is a mixture of milk and Soma; it is so called from being mixed (आ+√ श्री, to mix) or from being silently cooked (आ+√शिरा to cook). [आशीराश्रयणाद्वा । आश्रयणाद्वा—Nir. VI.8=इन्द्राय गाव आशिरं VIII.69.67]

20. Tva asa garbham pari acakriran, त्वासागर्भम चक्रिरन् परि, having taken into their mouth (*Wilson*); have received thee as a life-germ with their mouth (*Griffith*). (या इमा: प्रजाता: प्रश्नय: त्वां पयसो निरसनेन गर्भभूतम् परि अचक्रिरन् परिष्कुर्वन्ति—*Venkata*); thee with thy mouth (असा) the embryo (गर्भं), they made (अचक्रिरन्)—the literal rendering.

The plants that sprang up after the destruction of vṛtra and the consequent fall of rain, were the vigour (वीर्यं) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed vṛtra, his virility passed into the waters, plants and cattle—*Wilson*, also "इन्द्रस्य वृत्रं जघ्नुष: ...तत्पशव ओषधीभ्योऽध्यात्मन्[ ]मनयन् तत्प्रत्यदुहन्—*Taittiriya Samhita*, II.5.3.3).

Pari dharmeva suryam, परिधर्मेव सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (घर्मेव धारकं पोषकमुदकं यथा रश्मयो गर्भरूपेण बिभ्रति तद्वत् ।...यथा-सूर्य: परित: सर्वं जगद्धत्ते तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमित्यर्थ: —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—*Sayana*); also यथा धर्मं सूर्यं परित: करोति; घर्मं हि धारयति दिवि सूर्यमिति —*Venkata*.

24. Nahusisu, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—*Nahe*-near, *Nachbar*,—neighbour). (नाहुषीषु नहुषस्य स्वभूतासु—*Venkata*) For *Nahusa*, see

नहुष: – I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य—I.31.11; V.12.6

नहुषा—VI.26.7

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नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि – IX.88.2

नहुष्येभि: —IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI.22.10

नाहुषाय – VII.95.2

नाहुषीषु – I.100.16; VI.46..7; VIII.6.24.

Nahusa, नहुष: , is one of the 25 synonyms of man (Nigh.II.3) (नांहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु प्रजासु—VI.46.7—*Daya*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (I.31.11; VI.22.10; 46.7; X.80.6) or sarasvati (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the *Bharatas* and ***Simyus*** (शिम्यु) (I.100.18; VII.I8.5) connected with Kaksivant (कक्षीवन्त), and the Varsagiras (वार्षागिरा), (I.100. 16; 17) and having as kings Masarsara (मशरशार) and Ayavasa (ग्रायवस) (I.122.15; *Cf*, also नहुषो विश: —VII 6 5; X 49.8; 99.7 etc.). Ṛoth on the other hand, sees in Nahus the general sense of *Neighbour*, as opposed to a member of one's own people (विश); this is supported by the phrase नहुषो नहुष्टर: (X.49.8; *cf.*VIII.8.3.), closer than a neighbour. Nahusa (नहुष) has the same sense Nahus (नहुष्) in I.31.11; and V.12.6. Perhaps *Nahus* word is a common noun for a man like *Manu* (मनु).

28. Vipra, wiseman; wise (Indra) मेधावीन्द्र:—*Sayana*; मेधावी सोम:, wise Soma—*Mahidhara Yv.*XXVI.15; ***Yajuh*** has ***Sangathe*** (संगथे) for ***Sangame*** (संगमे) in this verse.

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Dhiyah, by right actions, by intellect or understanding (धिया प्रज्ञया कर्मणा वा—*Daya.*); by holy rites (*Mahidhara*) it may also mean "by solemn prayers or by meditating to lord." The best rendering of the whole verse would be: A wise man is engendered (i.e a person becomes wise) by prayer or devotional meditation (to Lord) on the skirts the mountains, or at the confluence of rivers". (यो मनुष्यो गिरीणां उपह्वरे नदीनां च संगमे योगेनेश्वरं विचारेण विद्यां चोपासीत स धिया विप्रो अजायत—*Daya.*).

Alterantively, the resplendent Lord, the omniwise is manifested (to the devotee), when he praises, meditates or chants at places where the mountains downward slope, or at the confluence of streams of water. (See also *Yv* XXVI.15; *Samaveda* 143).

29. Samudram the sea; the exuding; the affluent (समुद्रं समुन्दनशीलं —*Sayana*; the exuding Soma).

The word also means *Atmosphere,* and also the terrestrial ocean. According to Yaska, from it waters flow up (सम्+उद्+√द्रु; from the root *dru*); or waters flow towards it (सम्+अभि+√द्रु); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम्√उद्)(समुद्रः कस्मात् । समुद्द्रवन्त्यस्मादापः । समभिद्रवन्त्येनमापः संमोदन्तेऽस्मिन् भूतानि । समुदको भवति, समुनत्तीति वा—Nir.II.10)

"Indra, identified with the Sun, look down from the firmament on the ocean (or world), enlightening it by his rays". (समुद्रोपलक्षितं सर्वं जगदव पश्यति । अवाङ् मुखं प्रसृतैः किरणैः प्रकाशयति—*Sayana*).

30 Ad it, आद्इत्, then अनन्तरमेव—*Venkata*).

Pratnasya retasah, of the ancient (प्रत्नस्य) shedder of water (रेतसः).

Vasaram jyotih, वासरं ज्योतिः, daily light; or sees the light spreading (वासरं वासयितृ—*Venkata*); *Vasaram* is also clothing, enveloping; the cause of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (अत्यन्त संयोगे द्वितीया), it may

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mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

Retasab, the goer (रेतस: गन्तु:—"री गतिरेपणयो:—स्रु रीभ्यां तुट् च—रीयते स्रवतीति रेत: वीर्यं वा—*unadi* IV.203; also water-having (रेत इत्युदक नाम, Nigh.I.12).

39. **Svarnare,** स्व.ऽनरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वैऋत्विग्भिर्नेतव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्णरे स्व: सुखेन युक्ते नरे—*Daya*.V.18.4).

Svarnaram, स्वर्णरं the one who leads to divine bliss (य: स्व: सुखं नयति तम् —*Dayạ*; VI.15.4. सुखस्य नेतारम्—*Daya*.II.2.1;

Svarnarah, स्वर्णर: —यं सुखं नयन्ति ते—*Daya*. V.54.10.

See also:

स्व:ऽनर: —V.54.10

स्व:ऽनरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6; X.65.4

स्व:ऽनरात्—IV.21.3

स्व:ऽनरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, शर्यणावति;*Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (शर्यणेष्वेऽन्तरिक्ष देशस्तस्याऽदूर भवे (स्थाने) —*Dayạ*, 1.84.14); also on the earth full of unkind objects (—*Dayạ*, on IX.113.1 in the *Sanskaravidhi*, sannyasa Chapter).

Saryanavant, शर्यणावन्त, meaning a lake with reeds, occurs in several passages of Ṛgveda: (शर्यणावन्नाम कुरुक्षेत्रस्य जघनमध्यस्थं सर: —*Venkata*).

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शर्यणाऽवत:—X.35.2.

शर्यणाऽवति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. शर्यणा:) is a district in Kurukshetra, Saryanavant being a lake not far from it in the backpart (जघनार्धे) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (अन्यत: प्लक्षा), a word which means "the wave-leafed fig-trees on one side only".

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvasi, Pischel places it somewhere in Sirmor (Vedische Studien.2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a "lake", literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

Vivasvatah, sacrificer (विवस्वत: परिचरणवतो यजमानस्य – *Sayana*).

Matsva, may you enjoy (मत्स्व मदं प्राप्नुहि—*Sayana*) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificient (तिरिन्दिर=तीर्णतम); also mean, from the *invisible*. The word does not occur any where else in the Ṛgveda. According to Sayana, Tirindira is the name of a king.

Parsau, पर्शौ, Son of Parasu (पर्शौ परशु नाम्न: पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्प्रष्टा).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man

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(याद्वानाम्। यदुरिति मनुष्यनाम), *Yadavah*, यद्वः, are yadvah, यद्व इति याद्वाः —*Sayana*) Tirindira along with *Parsu*, तिरिन्दर पार्शव्य) bestowed gifts on the singer.

(See *Sankhayana Srauta Sutra*) (XVI.11.20); According to Ludwig, this Ṛgvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). *Macdowll* and *Keith*.

Hymn-7

1. **Tristubham isam**—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रशंस्यां त्रिभिर्देवैः स्तुतां वा—*Sayana*; or accompanied by hymns in the *Tristup* metre (यद्वा त्रिष्टुप् छन्दसा सम्बद्धां माध्यन्दिन—सवनिकीम्, i e. Soma-offering at the mid-day libations *Sayana*); अन्नं त्रिष्टुप् त्रिवृत्युच्छ्रायम्—*Venkata*), compare अभिद्विजन्मा त्रिवृदन्न मृज्यते, I.140.2. the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. **Parvatah ni ahasata,** mountains depart from their places (पर्वताः नि अहासत, स्वस्मात् स्थानात् निचलन्ति—*Venkata*).

3. **Vayubhih,** with their breezes (वायुभिः प्रत्यक्ष मारुतैः —*Venkata*, वान्ति गच्छन्तीति वायवः पृषत्यः। पृषतीभिर्वाहनभूताभिः स्वावयवभूतैर्वायुभिरेव वा—with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

Vasrasah, the loud-sounding (वाश्रासः वाशनशीलाः शब्दकारिणः —*Sayana*).

Pṛsnimatarah, they whose mother is *Pṛsni*; *Pṛsni* is *madhyamika* speech (पृश्निमातरः। पृश्निर्माध्यमिका वाक्। सा माता जननी येषांते तथोक्ताः —*Sayana* used for Maruts) पृश्निमातरः —I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34.5, (पृश्नि is firmament, midspace, the sun; स्वः, पृश्निः, नाकः, गौः, विष्टप्, नभ इति साधारणानि—Nigh.I.4; पृश्निराकाशमन्तरिक्षं मातोत्पत्ति निमित्तं येषांते (मरुतः =शिल्पव्यवहार प्रापका वायवः; आकाशादुत्पद्यमानाः (मरुतः =वायवः ; अन्तरिक्षमातरः वायवः —*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरोहि मरुतः *Maitrayini* S.II.5.7; मरुतः पृश्तिमातर इति वा आहुः

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Jaminiya Br.—II.176). The *Maruts* are cloud-bearing winds; the Maruts are mortals; the Maruts are soldiers of an army, equipped with armour, lancets and decorations.

4. The Maruts, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रथं गमनं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रथाय गमनाय वा; नियेमिरे स्वयमेव नियम्यन्ते। सिन्धवः स्यन्दनशीलाः समुद्रा नद्यो वा। विधर्मणे महेशुष्माय—for the upholding of your great strength, शुष्माय शोषकाय युष्मदीयाय बलाय—*Sayana*).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (गिरयो नद्यश्च युष्मद् यामाद् बलाच्च भीत्या एकत्रैव स्थाने नियता वर्तन्ते—*Sayana*).

10. Trini saransi, three lakes of sweet (मधु) beverage, (त्रीणि सरांसि सर इव सोमैः पूरितानि, त्रीणि सवनानि, त्रिष्वपि सवनेषु श्रयणार्थम्—*Sayana*; it refers to the libation of milk etc.) mixed with Soma at the three diurnal rites; or the libations of Soma, filling the three vessels—द्रोणकलश, आधवनीय and पूतभृत.

Kabandham, water (Nigh.I.12).

Udrinam, उद्रिणम्, water-bearing.

Utsam Kabandham udrinam duduhre—from the dripping water-bearing cloud. (उत्सं उत्स्रवणशीलं कबन्धं उदकं, उद्रिणं उदकवन्तं मेघं दुदुह्रे दुहते—*Sayana*); may also mean—"(they have milked) the dripping water from the cloud."

12. Rudrah, the Rudras of sons of Rudra (—*Sayana*). See our earlier notes on Rudra.

Dame, the house of sacrifice (दमे यज्ञगृहे—*Sayana*).

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Sudanavah, O munificient! (सुदानव: हे शोभनदाना: —*Venkata*).

Rbhuksanah, O the wise, O the great (ऋभुक्षण: महान्त: —*Venkata*); ऋभुक्षा इतिमहन्नाम, Nigh.III.3; मेधाविनो विद्वांस:, the wise and intelligent—*Daya.*) Also उरुक्षयण: ऋभूणां राजेति वा—Nir.IX.3; ऋभु: मेधाविनाम—Nigh.III.15).

18. Turvasam, तुर्वशम्, toiler.

Yadum, यदुम् warrior.

Kanvam, कण्वम् , priest.

Kanvam dhana sprtam, कण्वं धनऽस्पृतम् wealth-seeking priest (धनस्पृतं धनकामम्—*Sayana*).

20. Brahama, Brahmana priests, or singers (ब्रह्मा ब्राह्मण: स्तोता —*Sayana*; —*Venkata*).

21. Vṛkta-barhisah, वृक्तबर्हिष:, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, याज्ञिका: , the Maruts (प्रवृक्तयज्ञका मरुत: —*Sayana*).

Sardhan ṛtasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्यस्य यज्ञस्य वा सम्बन्धिन: शर्धान् आत्मीयानि बलानि जिन्वथ प्रीणयथ—*Sayana.*); उत्साहान् सत्यभूतस्य यजमानस्य प्रीणयथ—*Venkata*).

23. Vi yayuh vṛtram parvasah, वि ययु: वृत्रं पर्वश:, they have divided *Vṛtra* (cloud) joint by joint, (वृत्रं आवरकमसुरं मेघं वा पर्वश: पर्वणि पर्वणि भेदेन वि ययु: विशिष्ट वधमगमयन्—*Sayana*); also they have planted the thunderbolt in (vṛtra's) every limb. Compare VIII.6.13—विवृत्रं पर्वशो रुजन, the verb *yatih* is related to Slaughter (यतिर्वध कर्मसु—Nigh.II.19).

26. Usanah, उशना: glorified by *usanas*, उशनस्, the poet, (उशना: उशनसा काव्येनर्षिणा स्तूयमाना); or it may be for *usanash*, i.e, desiring worshippers (उशनस: स्तोतॄन् कामयमाना यूयं—*Sayana*; उशना सर्वहितङ् कामयमान: परमेश्वर: —IV.26.1; कान्तियुक्त: विद्वान्—I.130.9; कामयिता विद्वज्जन: –I.83.5—*Daya.*)

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For Usana, see:

उशना—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8;34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाऽइव्—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

29. Susoma, सुऽसोमा, the mame of a place, on the bank of Susoma a river (सुषोमो नाम देशे । यत्र सुषोमा नाम नदी—*Venkata*); one with charming movement (सुषोमे शोभनसोमयुक्ते, possessing the plessing *Soma—Sayana*).

Susoma (सुषोमा) is regarded as the name of a river in the *Nadi-stuti* (नदी-स्तुति) in X.75.5. The Nirukta, IX.26 identifies it with Sindhu (सुषोमा सिन्धु: ; सिन्धु स्यन्दनात्), In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64.11)—*Macdonell* and ***Keith.***

Saryanavati, शर्यणावति, land of warriors; शर्यणावत्, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

Arjike, one with straight streams; straight-flowing channels; pertaining to the land Ṛjika, ऋजीका (आर्जीके । ऋजीका नामदेश:, तत्सम्बन्धिनि—*Sayana*).

Arjika, आर्जीक (*masculine*)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, आर्जीकीय (masculine)—VIII.64.11.

Arjikiya, आर्जीकीया, (feminine)—X.75.5 (denotes the river of the land).

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Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and zimmer do not recognize the word as a proper name.

Pastyavati, Coutry-side (पस्त्यावति, पस्त्य इति गृहनाम, यज्ञगृहोपेते सोमपानाय —*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीनचक्रया ग्रावाङ्मुखं प्रवर्तमानया रथकटचया—*Sayana*).

31. Indram, the sun.

Yat Indram ajahatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with *Vṛtra*. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when Vṛtra breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (प्रहरभगवो जहि वीरयस्व्—Aitareya Brahmana III.20, or Adhyaya 12, Khanda 8: Strike, lord, kill; show thyself a hero (See. वृत्रस्यत्वा श्वसथादीषमाणा विश्वेदेवा अजुहुर्ये सखाय: —96.7.

34. Girayah nijahate parvatah cit ni yemire—The mountains are restrained (निजिहते नितरां गच्छन्ति। मरुद्वेगेन स्थानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; नियेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतश्चित् पर्वन्तो मेघा: —*Sayana*) *Girayah* means small heaps of rocks (गिरय: क्षुद्रा: शिलोच्चया महान्त: पर्वता: —*Sayana*); also clouds (गिरय: पर्शाना: इति मेघनामनी Nigh.I.10;—*Venkata*).

36. Sayana regards this verse as refering to the ceremony Agni-maruta (अग्नि-मारुत), when Agni is first worshipped and then the Maruts.

Chandas, adorable (छन्द: उपछन्दनीय: —*Sayana*); brilliant; pleasant.

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Hymn-8

1. Dasrah, marvellous ones; destroyer of adversaries; dispeller उपक्षेतार:) of ignorance, pains, diseases or poverty (दु:खोपक्षयित:, on VI.56.4; दस्रा; दु:खोपक्षयितारौ; for twin-asvins—on I.112.24; दु:खहिंसकौ—on I.117.5; दु:खानामुपक्षयकर्त्तारौ—"दसुउपक्षये", दस्यति रोगानुपक्षयतीति दस्र: —Unadi II.13 (for रक् प्रत्यय)—on I.116.76; शत्रूणामुपक्षेतारौ—on I.47.6—*Daya.*); fair ones; pleasing to look, **दस्रौ दर्शनीयौ** (मनुपाय दस्रा मनुष्याय दर्शनीयौ, for man, O fair ones, Nir.VI. 26; दस्रा दर्शनीयौ—*Venkata*) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथौ —*Venkata*).

हिरण्यवर्तनी इति हिरण्यऽवर्तनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यऽवर्तनि—VI.61.7; VIII.26.18.

2. Hirany-pesasa, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्मयालंकारौ हिरण्मयावयवौ वा—*Sayana*).

Surya-tvaca, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन —*Sayana*).

4. Putrah Kanvasya, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Ṛsi, the seer of this hymn—सध्वंस: काण्व: ऋषि:) see earlier notes on *Kanva* : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I	Book VIII
कण्व: —I.36.10; 11; 48.4; 139.9	कण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.
कण्वऽतम: —I.48.4; X.115.5	कण्वऽमन्तम्—VIII.2.22.

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कण्वम्—I.39.9; 47.5; 112.5

कण्वस्य—I.45.5

(कण्वऽहोता—V.41.4)

कण्वा: —I.14.2; 37.1; 49.4

कण्वानाम्—I.47.10

कण्वाय—I.36.17; 39.7; 117.8; 118.7

कण्वास: —I.14.5; 44.8; 46.9; 47.2;4.

कण्वऽवत्—VIII.6.11; 52.8

कण्वऽसखा—X.115.5

कण्वस्य—VIII.8.4; 8; 34.1

कण्वा: —VIII.2.16; 6.3; 8; 21; 34; 43; 32.1; 34.4.

कण्वा:ऽइव—VIII.3.16

कण्वानाम्—VIII.8.3

कण्वाय—VIII.5.23

कण्वासः —VIII.2.38; 4.2; 5.4; 6.31; 7.32.

6. **Rsayah,** ऋषय: Seers.

7. **Havanasruta** (vocative), O hearers to our invocations! (हवनश्रुता =ह्वानश्रुतौ—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारौ—*Sayana*).

8. **Putrah Kanvasya,** the seer-son of the wise, pious or intelligent priest.

9. **Aripra,** अरिप्रा, free from sin (अरिप्रा अपापौ—*Venkata*; *Ripra*, रिप्र, is the name of sin (रपोरिप्रमिति पापनामनी भवत: —Nir.IV.21).

11. **Sahasra-nirnija,** decorated with thousands of ornaments

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of multifarious forms.

(सहस्रऽनिर्निजा सहस्ररूपेण—*Venkata,* सहस्रनिर्णिजानिर्णिगिति रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निणिक् रूपनाम, form—Nigh.III.7.

15. **Vatsah,** lovable; also calf (Nir.II.20; XI.42) Name of a seer. Pancavimsa Brahmana mentions Vatsa who cleared himself of an imputation by a fire ordeal (XIV.6.6). Medhatithi (or Medhyatithi), as the traditional myth goes, appears to be a rival of Vatsa, whom he accused of low birth, but later on, Medhatithi was convinced of his error who had undergone a fire ordeal (Pancavimsa Br. XIV.6.6).

Vatsa, as a son of descendent of Kanva, is a singer (VIII.6.1; 8.8; 9.1; 11.7). He is mentioned in the Sankhayana Srauta Sutra XV.11.20, as the recipient of bounty from Tiṛindara Parasavya. (See also Apastamba *S*rauta Sutra XXIV.5.11).

18. **Priyamedhah,** lover of ceremonies; wisdom-loving. See our note on I.45.3; 139.9; traditionally, a seer belonging to the family of Kanva.

प्रियऽमेध: —I.139.9

प्रियऽमेधम्—VIII.5.25

प्रियऽमेधऽवत्—I.45.3

प्रियऽमेधऽस्तुता—VIII.6.45; 32.30

प्रियऽमेधा: —VIII.2.37

प्रियऽमेधास: —VIII.69.18

प्रियऽमेधै: —VIII.4.20

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(प्रियमेधाः प्रियमेधकुले जाताः । प्रियमेधो नाम काण्वपुत्रः —*Venkata*); learned men, receptive of truth, and possessing sound intellect (प्रियामेधाः सत्यविद्याशिक्षा प्रापिका प्रियामेधा येषान्ते विद्वांसो जनाः —*Daya.* , on I.45.4).

20. Kanvam,—to enlightened ones.

Medhatithim, मेधातिथिम्, to guest at ceremonies, the same as *Medhyatithim*, having a guest at the sacrifice,

मेधऽअतिथिम्—VIII.8.20 (only once in the Ṛgveda).

मेध्यऽअतिथिः —I.36.10; 11

मेध्यऽअतिथिम्—I.36.17; VIII.2.40; 49.9

मेध्यऽअतिथे—VIII.1.30; 33.4

मेध्यऽअतिथेः —IX.43.3

मेध्यऽअतिथैः —VIII.51.1.

In tradition, Medhatithi and Medhyatithi appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic Ṛsi, who specialized in the mystic meanings of Various hymns (See Anukramani. As the mythology goes, to him Indra came in the form of a ram—मेध्यातिथिम् । मेषो भूतोऽभियन्नयः (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as "ram of Medhetithi." (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

Vasa, वश—the glorious one.

Dasavraja, दशव्रज, the mendicant

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Gosaryam, गोशर्यम्, men adept in controlling senses. The word occurs thrice in the Ṛgveda.

गोऽशर्यम्—VIII.8.20

गोऽशर्ये—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go' sarya or sayu (शयु) whose barren cow, the Asvins enabled to give milk.

21. Trasdasyum, त्रसदस्युम्, those who fight against law-breakers. (त्रसा भयभीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; त्रस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युभ्यस्त्रस्यति तम्—on IV.38.1—*Daya.*)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the *purus* (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress. Trasdasyu was also a descendant of Giriksit (V.33.8)

23. Ṛtasye patmabhih, by the paths of truth (ऋतस्य पत्मभिः ऋतस्य पतनैः सह उदकानि पातयन्तो—*Venkata*; ऋतस्य, rtasya, of truth, of water, or of sacrifice; *patmabhih* is explained as *padaih,* which means wheels (त्रीणिपदानि), —three wheeled car of Asvins. (त्रीणि संख्याकाभि अनयोः अश्विनोः देवयो रथस्य सम्बन्धीनि पदानि चक्राणि; आविः सन्तिं आविर्भवन्ति; आविर्भूतानि दृश्यन्ते । आश्विनस्य रथस्य चक्रत्रयोपेतत्वं च (Cf, रथस्य त्रिचक्रः परिवर्तते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पत्मभिः यैः पदैः —*Sayana*)

Hymn-9

1. Vatsasya avase, for the protection of vatsa, or a worshipper (वत्सस्य अवसे वत्सस्य रक्षणाय—*Venkata*); वत्सस्य स्तोतुः —*Sayana*).

Aratayeh, misers; those who do not give donations; nonmunificient (अरातय अदानशीलाः शत्रुभूताः प्रजास्ताः —*Sayana*).

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Yuyutam, drive away (युयुतम् पृथक् कुरुतम् —*Venkata*; स्तोतृभ्य: प्रथक् कुरुतम् —*Sayana*).

2. Nṛmnam, wealth (नृम्णं धनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. Nasatya, O Nastye, ever true divines; an epithet for Asvins (नासत्यौ अश्विनौ).

7. Gharmam, hot or warm oblation घर्मं प्रवर्ग्यं सम्बन्धि घर्माख्यं हविश्च —*Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (घर्मस्य हविष आधार भूतो महावीरो घर्मः —*Sayana*); घर्मं प्रवर्ग्यंश्च—V.73.6) (घर्मं यज्ञं—V.73.6; अग्निहोत्रादिकं; *gharma* is a synonym of *day*, अहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुखवर्षकं यज्ञम्—*Daya*.

घर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

घर्मम्—I.112.1; 7; 119.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

घर्मं सत्ऽभिः —X.15.9; 10.

घर्मऽस्तुभे—V.54.1

घर्मऽस्वरसः —IV.55.6

घर्मऽस्वेदेभिः —X.67.7

Also घर्मा—X.114.1; घर्माऽइव X.106.8; घर्माः —VII.103.9; घर्मासः —VII.33.7; घर्मिणः —VII.103.8; घर्मे—X.80.3; घर्म्येऽस्था—X.106.5.

Atharvani, in the ritual fire अथर्वणि अग्नौ—*Venkata*; अथर्वणि अहिंसके अग्नौ, in the fire free from violence; or अथर्वा, the Ṛsi, who produced the fire by attrition or churning; तेन निर्मथितोऽग्निः उपचारादथर्वेत्युच्यतो अथर्वणा निर्मथनं च; "त्वामग्ने

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पुष्करादधि", VI.16.13—*Sayana*)

9. Ukthaih acucyuvimahi, we may bring you down by these prayers and praises (उक्थैः आचुच्युवीमहे—शस्त्रैः आच्यायवाम: —*Venkata*; उक्थैः शस्त्रै आचुच्युवीमहि आगमयेम—*Sayana*).

Vanibhih—praises, words of praises (वाणीभिः उक्थव्यतिरिक्ताभिरपि वाग्भिः स्तुतिभिः —*Sayana*).

Bodhatam, such may you know (बोधतं अवगच्छतम्—*Sayana*; बुध्यतम् —*Venkata*)

10. Kaksivan, craftsman, also learned persons कक्षीवत शिक्षकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रशस्ता कक्षयो विद्यन्ते येषान्ते, *Daya*.I.126.4)

Dirghatmas, a person with pentetrating insight (this the only verse in the Ṛg. where Dirghatamas and kaksivant are mentioned together) (दीर्घतमाः दीर्घतमः यस्मात् सः (लोभातुरो जनः) I.158.6; तमस्=तमुकाक्षायाम्; तमस्—तनोतेः (Nir. II.16); —*Daya*.on I.32.10; दीर्घं द्राघतेः । तमस्तनोतेः *dirgha* is derived from √ द्राघ्, to lengthen; and *tamas*, from तन्, to spread).

Vi-asvah, व्यश्वः, the composer.

Prathi, पृथी, the intellectual.

Vainyah, वैन्यः, the astronomers.

According to the tradition, Kaksivant is the name of a Ṛsi, a descendant of a female slave Usij (उशिज्); he might be a Pajra (कक्षीवन्तं य औशिजः, I.18.1; याभिः सुदानू औशिजाय वणिजे...कक्षीवन्तं स्तोतारम, I.112.11). He might be a Pajra (पज्र) by family, and hence one of his epithets is Pajriya (युवं नरा स्तुवते पज्रियाय कक्षीवते—I.116.7; also 117.6) and his descendants are called Pajras. (कक्षीवन्त उदमृक्षन्त पज्राः —I.126.4). In a hymn of the Ṛgveda, according to the traditionalists, he celebrates the prince Svanaya Bhavya who dwelt on the Sindhu, as having

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bestowed magnificient gifts on him (I.126). The list of *nara-samsas* (नाराशंसस्)in the Sankhaya na Srauta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त औशिज) in honour of Svanaya Bhavayavya (स्वनयभावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (वृचया). He is further said to have lived for a hundred years. (कक्षीवते शतहिमायगोनाम—IX.74.8).

Vyasva, is the name of a Ṛsi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII. 23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विश्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Ṛsi of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यश्वस्), related to Vasa Asvya (वश अश्व्य). See also Angirasa Vyasva (आंगिरस व्यश्व) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छर्दिःष्पौ गृह-रक्षकौ—*Venkata*; छर्दिः इति गृहनाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पालकौ सन्तौ—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्पा परमतिशयेन पालकौ—*Sayana*).

Tanupa, guard of the body (तनूपा तनूनां शरीराणां तनयानां वा पालकौ, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पौ सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पालकौ—*Sayana*).

12. Visnoh, af all pervading God (विष्लृ व्याप्तौ; also **Unadi** III.38; Visnu is the name of *Yajna*, Nigh.III.17; पदनाम, Nigh.IV.2; V.6; Visnu is derived from (the root) √vis, √विष्, to pervade or from *Vy-as* (व्यस्), to interpenetrate (यद्विषितो भवति तद् विष्णुर्भवति; विष्णुर्विशतेर्वा—"इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः वेवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः —**Unadi, III.39;** *Daya.*); Visnu is sacrifice or yajna, (यो वै विष्णुः स यज्ञः —**SBr.V.2.3.6;** विष्णुर्यज्ञः—**Gopatha Br.I.12;** विष्णुर्वै यज्ञः

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Ait.Br.I.15). Also यजुर्भ्योऽधि विष्णुम् (असृजत) तद् विष्णुं यशः आर्च्छत् । तम् (विष्णुं) आलभत विष्णोरध्योषधीरसृजत, Taitt.Br.II.3.2.4.) विषेः किच्च विष्णुः —Unadi III.39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णोः विक्रमणेषु विष्णुना देवेव विक्रान्तेषु त्रिषु लोकेषु तिष्ठथः —*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, by *yadu,* the assiduous worker. See VIII.7.4.

15. Vimadaya, for the depressed one; *Vimada,* the depressed, or intoxicated.

Vimadaya, also for the various enjoyments (विमदाय विविधाऽऽनन्दाय —*Daya.* on I.112.19; विमदा मदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya.* on I. 51.3; विशेष मद युक्ताय—*Daya.* on I.117.20; विशिष्टो मदो हर्षो यस्मात्तस्मै—*Daya.* on I.116.1; विमदेन वै देवा असुरान् व्यमदन् —Kausi.Br. XXII.VI).

Vimada, विमद, is credited by the Anukramani (Index) with the authorship of a number of Ṛgvedic hymns. (X.20.10; 23.7; ऐन्द्रोविमदः ; Vimada family X.23.6; योषुस्तव चेन्द्र विमदस्य च ऋषेः,X.23.7). We have a repeated refrain, वि वो मदे (X.21.1-8); meaning "in your carouses", *vimada* is usually alluded to this.

Vimada, is also mentioned in several passages as a Protege of the Asvins, who gave him a wife Kamadyu (कमद्यू)—(I.51.3; 112.19; 116.1; 117.20; X.39.7; कमद्युवं विमदायोहयुर्युवं, X.65.12). Luding, basing on the present verse, VIII.9.15. infers that Vimada and Vatsa are identical. (*Macdonell* and *Keith*).

Kamadyu, is probably identical with the maiden (yosa, योषा) of purumitra, his daughter, vimada, appears to have taken her for his

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bride against the will of her father (युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् —X.117.20; युवं रथेन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य योषणाम् —X.39.7) *Vatsa*, the young folk.

Hymn-10

2. **Manave,** for the man; for the earliest man (मनवे मनुष्याय —*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यजमानाय—*Sayana*).

5. **Turvasa,** and *Yadu*, see earlier notes.

Druhyavi, with violent; with Druhyu.

Anavi, with non-violent; with Anu.

See also I.108.8—यदिन्द्राग्नी यदुषु तुर्वशेषु यद् द्रुह्युष्वनुषु पूरुषस्थः, a mention of puru. Anu, Druhyu, Turvasas and Yadus in one passage.

Anu, *Anava* (आनव) according to traditionalists, dwelt on the parusni river (VIII.74.15; VII.18.14—सत्यमित् त्वा महेनदि परुष्ण्यव देदिशम्—VIII. 74.15; Cf. (निगव्यवोऽनवो द्रुह्यवश्च षष्टिः शता सुषुपुः षट् सहस्रा—VII.18.14). *Anava* is used as an epithet of Agni also (VIII.74.4—ज्येष्ठमग्निमानवम्); Anu is the name of a prince according to traditionalists, व्यानवस्य तृत्सवे गयं भाग्जेष्म —VIII.18.13).

Druhyu, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-पाञ्चजन्य) are Druhyu, Yadus, Turvasas, Anus, and Purus. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, Druhyus were the north-western people.

Hymn-11

7. **Vatsah,** dear young devotee; a child; a son; a praiser; all-pervading;

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the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वसन्ति भूतानि यस्मिंस्तं संसारम्; वदति सततमिति वत्सो बालस्तं वा—*Daya.* on Yv.XXXIII.5; महत्तत्वादिकम्, III.55.4; जातं संसारम्—I.95.1; प्रसूतं मनुष्यादिकं संसारम्—I.164.17); वत्सवत् वर्तमानोऽहोरात्र:—I.146.3; सुखेषु निवासयन्त व्यक्तवाचं प्रसिद्धं वेदचतुष्टयम्—III.55.13; स्वाऽपत्यं—I.38.8—*Daya.*). See our earlier notes.

10. Svam tanvam piprayasva, Cherish your own form or person i.e. be living to the entire creation of yours (स्वां च तन्वं आत्मीयं च शरीरं पिप्रयस्व त्वदीयेन हविर्भागेन तर्पय—*Sayana*).

Hymn-12

2. Adhrigum, the irresistible (lit.); the noble life (अध्रिगु: सत्यगति:); the fast moving (अध्रिगू=अधिक गन्तारौ—air and electricity—*Daya.* on V.73. 2; अध्रिगोयोऽध्रून् धारकान् गच्छति तत्सम्बुद्धौ-विद्वज्जन); one who knows the vedic texts, relating to that, योऽध्रून् मन्त्रान गच्छति जानाति, तत्सम्बुद्धौ *Daya.* on III.21.4; also अध्रिगुर्मन्त्रो भवति गव्यधि कृतत्वात्; Agni and Indra are also known as adhriguh (अग्निरप्यध्रि गुरूच्यते; इन्द्रोऽप्यध्रिगुरूच्यते, Nir.V.11.)

Adhriguh means a stanza, so called from being at the head of a cow (i.e.अधि+गु:); or else it is intended to refer to an injunction, for there is a repetition of words: अध्रिगुर्मन्त्रो भवति। गव्यधिकृतत्वात्। अपि वा प्रशासनमेवाभिप्रेतं स्यात्। शब्दवत्त्वात्। "अध्रिगो शमीध्वं सुशमि शमीध्वं शमींध्वंमध्रिगविति". Toil O irresistible one, toil well, toil, O irresistible one."—Ait. Br.II.7.11.

7. Asya Ketavah uta, his banners that mark him are flying high; this refers to the thunderbolt (वज्र:)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्य: न इव रोदसी द्यावापृथिवी अवर्धयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरक आदित्य इव रोदसी द्यावापृथिव्यौ वृष्ट्यादि प्रदानेन अवर्धयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. Rtviyavati, suited to the time or season (ऋत्वियावती काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

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pertaining to the season: ऋतौ वसन्तादिकालेऽनुष्ठेयं यज्ञकर्म ऋत्वियम् । तद्वती —*Sayana*).

Mimita it, this is the hurthen consisting of four letters, of verses 10,11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is **usnik**;इहोष्णिक्षु तृतीये पादेऽन्ति मानां चतुर्णामक्षराणां पादधर्मो दृश्यते —*Venkata.*).

12. Praci vasi iva, प्राचीवाशीव, as the pious praise dilates (प्राची वाशीव उपर्युपरि वर्धमाना स्तुति: —Nigh.I.11, वाशी=वाङ्नाम । प्राची प्राञ्चन्ती प्रकर्षेण स्तुत्य गुणगणं प्राप्नुवती, like the dilating praise, प्राची=dilating; स्तुति=praise —*Sayana*),

13. Ayavah, आयव:, men—Nigh.II.3.

14. Aditih, mother infinity.

Puru prasastam ūtaye, for his immense or excellent protection. (पुरु प्रशस्तं बहुलमुत्कृष्टं यद्वा पुरुभिर्बहुभि: प्रशंसितव्यम्—, for the sake of his protection or praise—*Sayana*).

19. Devam devam indram indram, देवंदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम्। इन्द्रमिन्द्रं-इन्द्रो बहुषु देशेषु युगपत् प्रवृत्तेषु यामेषु तत्र-तत्र हवि: स्वीकरणाय बहूनि शरीराण्याददानः स्वयमेकोऽप्यनेक: संस्तत्र संनिधत्ते—*Sayana*, cf. इन्द्रोमायाभि: पुरुरूप ईयते—VI.47.18).

17. Samudre, in the Soma (समुद्रे समुन्दनशीले सोमे—*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. Visnuh ojasa, Visnu by his strength; Visnu is the all pervading lord; also the sun.

Trini pada vicakrame, stepped by his three paces; the sun's first

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pace-morning rise to mid-day; second, midday to evening; the third, evening to next morning. त्रीणि पदा विचक्रमे=Ṛv.I.22.18; VIII.12.27. *Av.* VII. 26.5; *Samaveda,* II.1020; Yv.XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, आत् इत् ते हर्यता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तौ अश्वौ त्वाम् ववक्षतुः —*Venkata*; हर्यता हर्यतौ कान्तौ हरी अश्वौ ते त्वां ववक्षतुः अवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (आत् इत् अनन्तरमेव त्वया विश्वा विश्वानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhvare; on the navel; the altar of the sacrifice; on the navel (of the earth): on the spot, where the soma libation is effused at the sacrifice (नाभा नाभौ पृथिव्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञसाधनस्य सोमस्य दोहना दोहने दोहनाधिकरणेऽभिषवस्थाने वेद्याम्—*Sayana*; दोहने, i.e. on the *vedi*, where the Soma is effused).

Hymn-13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (*Wilson*). Sayana renders *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोतारं च; क्रतुं कर्मणा कर्त्तारम्; sacrifice is called *ukthya*—सोमेष्वभिषुतेषूक्थ्याख्यं क्रतुं यागम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya,* (उक्थ्यः प्रशंसितो योग्यो विद्वान्, learned man; —*Daya.*); a Vedic verse, worth being recited; any act deserving praise (प्रकृष्टं विद्यावचः —I.105.13; उक्थेषु प्रशंसनीयेषु साधुम् (मंत्रम्)—Yv.XXXIV.57; प्रशंसितं वचः —V.38.2; प्रशंसितं योग्यं (अग्निं)—III.26.2; वक्तुं श्रोतुं योग्यं (तोकम्)—I.64.14; वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मंत्रम्)—I.40.5 —*Daya.*); उक्थ्यं प्रशस्यनाम्—Nigh.III.8; वक्तव्य प्रशंसनम्, whose praises should be proclaimed—Nir. XI.31); अन्नं वा उक्थ्यम्—Gopatha Br.I.4.20; पशव उक्थ्यानि

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—Kaus.Br. XXI.5; यज्ञियंवै कर्मोक्थ्यं वच:, Ait.Br.I.29; उक्थ्या वाजिन: —Gopatha. Br.II.1.22.

3. Bharaya, For the sacrifice (भराय यज्ञार्थं—*Sayana*, but in Nigh, for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातौ II.17).

Susminam, strong (शुष्मिणं बलवन्तम्—*Venkata*).

4. Barhisah, of the sacrifice; the rite at which grass is strewn. (बर्हिष: यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बर्हि: is water—बर्हिष: जलस्य, Nigh. I.12; Yv. XXIII.38; it is midspace; बर्हिष अवकाशस्य—VI.12.1; devoted to learning; विद्यावर्धकान्—VII.33.1; men of experience; विद्यावर्धकान्; Yv.X.3?; प्रवृद्धा: (विद्वांसो जना: —VII.43 3; the agriculturists, अन्नादि प्रापका: (यवमन्त:=कृषीवला: Yv. XIX.6; बर्हिषा, by devotion; महतापुरुषार्थेन, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बर्हिषि, in anything that leads to learning; or in the rituals; बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्डं वा, तस्मिन् —Yv.II.18; on the excellent seat, उत्तम आसने स्थाने वा—VI.52.13; in the yajna or technology; उपवर्धयितव्ये (यज्ञे=शिल्पव्यवहारे, I.109,5; अत्युत्तमे यज्ञे—I.101.9; in space, अवकाशे, VI.68.11; in the body or organization of academicians, उत्तमायां विद्वत् सभायाम्—Yv. XXVIII.4; मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्डे VI 52.17.

Barhih, बर्हि:, midspace; बृहन्ते सर्वापदार्था यस्मिँस्तदन्तरिक्षं, Yv.II.22; pure water, शुद्धमुदकम्, Yv II.1; enlightenment, संवर्द्धितं तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1. a spacious house or building, अतीवविशालं (छदि: =गृहम्) VI 67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हवि: —VII.7.3; a bundle of grass, उपवर्धकोदर्भसमूह: —Yv. XVIII.21; घृतम्—VI.11.5. [बर्हि: अन्तरिक्षनाम, Nigh.I.3; उदकनाम, Nigh.I.12; पदनाम, Nigh.V.2; बर्हि: परिवर्हणात्, Nir.VIII.9; प्रजा वै बर्हि: =people, Kaush.Br. V.7; पशवो वै बर्हि: =animals, Ait.Br.II.4; ओषधयो बर्हि: =plants and herbs, —Ait.Br.V.28: अयं लोको बर्हि: =this world,—SBr.I.4.124; शरद् वै बर्हि: = autumn—SBr.I.V.3.12.

5. Svarvidam, means of obtaining everything, or heaven (स्वर्विदम्

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सर्वस्य लम्भकम्—*Venkata*; सर्वस्य लम्भकं यद्वा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. Vaya-iva, like the branches (वयाइव शाखा इव यथैकस्मिन् वृक्षे बह्व्यः शाखा उपरि प्ररोहन्ति--*Sayana*.).

7. Pratnavat, as of old (प्रत्नवत् पुरायथा—*Sayana*).

Girah, eulogies (गिरः स्तुतीः —*Sayana*).

9. Patih ya ucyate Krstinam ekah, he who is called the one absolute lord of men (पतिं यं उच्यते कृष्टीनामेक इत् वशी, अपि च स्वामी यः उच्यते मनुष्याणां एकः एव स्वतंत्रः —*Venkata*).

15. Sakra, शक्र, O mighty refulgent.

18. Trikadrukesu, mighty sacrifice in three regions; at the trikadruka rites; the three days prior to the deluge are *jyotih*, *gauh* and *ayuh*. (त्रिकद्रुका नाम ज्योतिर्गौरायुरिति त्रीण्यभिप्लविकान्य हानि—*Sayana*).

त्रिऽकद्रुकेभिः =X.14.16.

त्रिऽकद्रुकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukas* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मनः पीडनाभि येषु तेषु व्यवहारेषु—*Daya*. on II.11.17; the three phases of creation: birth, sustenance and destruction (त्रय उत्पत्ति-स्थिति-प्रलयाख्याः कद्रवो विविध कला येषां तेषु कार्य-पदार्थेषु त्रिकद्रुकेषु—*Daya*. on I.32.3).

Tam-id-vardhantu no girah, तमिद् वर्धन्तु नो गिरः —may our hymns make him grow. Hymns=songs of praise (गिरः स्तुतयः); *giras*, गिरस् (songs) is derived from √गॄ to speak (गिरो गृणातेः —Nir.I.10) See also

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VIII.92.21; also इन्द्रं वर्धन्तु नो गिरः —VIII.13.16.

20. Rudrasya yahvam, the great strength of Lord, who rescues from all pains; sons of Rudra, i.e. the Maruts: or sons of the Lord: रुद्रस्य । रुत् दुःखम् । तस्य द्रावयितुरीश्वरस्य यह्वं अपत्यं मरुत्सघात्मकम् ।

Alternatively : रुद्रशब्देन लक्षण्या मरुद्गण उच्यते । रुद्रस्य रुद्रपुत्रस्य मरुद् गणस्य यह्वम्, महान्नामैतत्; यह्वं=महत्; तदेव बलम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चेतति ज्ञायते—*Venkata.* i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्थानेषु चेततिज्ञायतेवर्तते —*Sayana*; , the sons of Rudra, i.e. the Maruts, are known in ancient places—*Wilson*).

Mano yatra vi tat dadhuh vicetasah, high intelligent persons concentrate their mind thereon, (मनः यत्र स्तोत्रे विदधुः विचेतसः देवाः —*Venkata*: विचेतसः विशिष्ट ज्ञानाः स्तोतारः —*Sayana*).

23 Madintamam yam imahe, मदीन्तमं यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदिन्तमम् अतिशयेन मदवन्तं, यं त्वां धनं ईमहे याचामहे । —*Sayana*).

Arjuyasya, of the one free from old age and decay (अजुर्यस्य जरा रहितस्य—*Sayana*).

27. Hari indra pratat-vasu abhi svara. *Pratadvasu* means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ; प्रतद्वसू प्रततवसू विस्तीर्णधनौ ईदृशौ—*Sayana*); also *hari*=couple, man and his wife.

28. Rudrasah, रुद्रासः —Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अयं दीर्घाय, दूरस्य दर्शनाय, for a distant object,

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or for a long prospect : इन्द्रः , तं प्राचीने वर्तमाने यज्ञे मिमीते करोति यज्ञं याग साधनं आनुषक् सोमं अनुषक्तं विचक्ष्य बुद्धया दृट्वेति—*Venkata*; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—*Wilson.* ; also, accomplishes the *yajna*, the dedicated project with constant care for spiritual attainments.

31, 32. Vṛsa, वृषा, showerer of benefits. (वृषा वर्षिता कामानाम्; also अभीष्टस्य फलस्य वर्षिता—*Sayana*).

Hymn-14

2. Sikseyam asmai ditseyam manisine, (शिक्षेयम्) I would wish to give, (दित्सेयम्), I would present to that (मनीषिणे) intelligent worshipper (मनीषिण स्तुवते—*Venkata*).

7. Valam, वलम्, forces of evil; clouds; (वलं आवृत्य स्थितमसुरंमेघं वा —*Sayana*; असुरं वलम्—*Venkata*).

8. Gah ajat angirasya, cows of conscience; cows stolen by the panis (उत् आजत् पशून् पणिभिः अपहृतान् अंगिरोभ्यः आविः कृण्वन् गुहायां वर्तमानान्—this refers to the cattle stolen by the Panis and kept concealed in the cave —*Venkata*).

12. Kesina hari, a pair of horses with long and thick manes or hairs (केशिना प्रशस्तकेशौ हरी अश्वौ—*Venkata*); hari==pair of man and woman.

13. Apam phenena, with the foam of water, the Asura Namuci was beheaded. *Salya Parva* of the Mahabharata gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचि; on the contrary, Indra was captured himself, Namuci, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated Namuci with the foam of

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water, (*Wilson*). For *Namuci*, see

नमुचिम्—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचे: —V.30.7, 8; VI.20.6; VIII.14.13.

नमुचौ—X.131.4.

Etymologically, *namuci* means (i) the one that has no prospects of getting liberation (नमुचिं न विद्यते मुचिर्मोक्षणं यस्य तम् (i.e. मायिनं जनम्, an unveliable person, I.53.7; (2) the one who does not discard his vices (योऽधर्मं न मुञ्चति तम् i.e. vicious man, अधर्मात्मानं जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or Vṛtra (य: स्व: स्वरूपं न मुञ्चति तम्वृत्रं=आवरकं=मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचे: न मुञ्चति य: , तस्य (दासस्य=सेवकस्य)—VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न मुञ्चति पर पदार्थान् दुष्टाचारान् वाय: स्तेन: —Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहरूपेणाऽविनाशेने मेघस्य—V.30.7); (7) the effect from an eternal cause (अविनश्वरात् कारणादुत्पन्नात् कार्य: Yv.XX.67); (8) one who does release the rain, the demon cloud, (यो जलं न मुञ्चति-असुरो मेघ: —Yv.XIX.34). The wicked or sinner is also *namuci*: पाप्मा वै निमुचि: —SBr.XII.7.3.1-4) —*Dayananda*.

Hymn-15

2. Girin ajran, the swift moving clouds (गिरीन् अज्रान् मेघान् गमनशीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (अज्रान् क्षिप्रगमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

Svah, the moving ones (स्व: सरणशीला:).

Apah, waters (अप: उदकानि).

4. Pṛtsu, in the combats (पृत्सु संग्रामेषु—*Venkata*, Nigh.II.17).

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Lokakrtnu, the creator of the world; the provider of space (लोककृत्नुं लोकस्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*.).

Harisriyam, him who is to be served by his steeds (हरिश्रियं हरिभ्यामश्वाभ्यां श्रयणीयं सेव्यम्—*Sayana*; यः मदोऽश्वौ श्रयति । मदे हि जनितेऽश्वावुपतिष्ठतः —*Venkata*).

5. **Ayave manave ca,** for Ayu, for Manu (आयवे और्वशेयाय).

Ayu, the sun of Urvasi; for Manu, the son of Vivasvan, —*Sayana*).

Ayave, for man gifted with long life.

Manave, for the wise or rational man.

9. **Visnuh,** the great sustainer.

Brhan Ksayah, mighty giver of dwellings (बृहन् क्षयः महान् निवासभूतः —*Venkata*; महान् निवासहेतुः —*Sayana*).

Tvam sardhah madati anu marutam, find delight in your association (शर्धः बलं त्वाम् अनुमदति, तव मदमनुलक्ष्य पश्चान्माद्यति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); शर्धः = बलम् (Nigh.II.9).

10. **Manhisthah,** the most munificient giver (मंहिष्ठः दातृतमः —*Sayana* ; *Venkata*).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things; —विश्वा सर्वाणि स्वपत्यानि शोभनैः पुत्रादिभिः सहितानि सत्रा सह दधिषे दातुं धारयसि, ददासि वा—*Sayana*).

13. **Visva rupani,** all the forms of Indra, (lower or higher self)

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i.e. the various attributes with which Indra is addressed (विश्वा विश्वानि व्याप्तानि रूपाणि इन्द्रगतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. **Brahma,** ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

Ṛsih, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य आर्यजातस्य —*Sayana*).

Puruhutah, पुरुहूतः, evoked by all (पुरुहूतः बहुभिराहूतः —*Venkata*).

Mahan, महान्, very powerful.

Mahibhih sacibhih, through mighty supreme power (महीभिः महतीभिः शचीभिः प्रज्ञाभिः —*Venkata*).

Hymn-17

For the verse 12, see Nir.III.10.

3. **Soma-pam,** bearing devotional love; cherisher of loving songs.

Brahmanah, the learned devotees; the Brahmins (ब्रह्माणः ब्राह्मणाः —*Sayana* , *Venkata*).

Suta-vantah, सुतावन्तः, singing delightful songs (सुतावन्तः =सुतवन्तः अभिषुतैश्च सोमैरूपेताः, bearing the effused juices, —*Sayana*).

4. **Sustutih,** सुष्ठुतीः=सुस्तुतीः, earnest praises.

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Su-Siprin. सुशिप्रिन् , O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुशिप्रिन् शोभन शिरस्त्राण शोभनहनुक वेन्द्र —*Sayana*).

Andhasah, of food (अन्धस: अन्नस्य सोमलक्षणस्य स्वांशलक्षणम् भागं, of beverage).

5. Gṛbhaya jihvaya madhu, take the honeyed Soma with tongue (सोमं जिह्वया रसनेन्द्रियेण गृभाय गृहाण—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (कुक्ष्यो: उदरयो: आसिञ्चामि सोमानवनयामि —*Sayana*); I cleanse thy belly with water.

8. Tuvi-grivah, one with wide-shoulders; or long-necked (तुविग्रीव: विस्तीर्ण कन्धर: —*Sayana*).

Vapoḍarah, of large belly (वपोदर: पीवरोदर: —*Sayana*).

12. Sacigo, the one possessing strong cows is *saciguh* (शाचय: शक्तागावो यस्यासौ शाचिगु: —*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाचयो व्यक्ता: प्रख्याता गावो रश्मयो गाव एव वायस्य तादृश—*Sayana*).

Sacipujana, renowned for adoration (शाचिपूजन प्रख्यातपूजन) (vocative).

Akhandala, O the destroyer of foes (आखण्डल शत्रूणामाखण्डयित: —*Sayana*).

Akhandala pra huyase, आखण्डल प्र हूयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda*, खण्ड, is derived from √खण्ड् , to break (खण्डं खण्डयतेः —Nir.III.10).

13. Sṛnga-Vṛsah, शृङ्गवृष: ; the sun, *napat-pranapat*, नपात् प्रनपात् ,

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the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat*=an offspring (अपत्य, or the son, पुत्र). The term शृङ्ग:वृष: occurs only in this verse of the Ṛgveda).

Kundapayyah, कुण्डपाय्य: , preserver of other realms of the universe. The word does not occur anywhere else in the Ṛgveda.

Kundapayya, is also a particular ceremony in which the *Soma* is drunk from a vessel called *Kunda* and this is said to be ते प्रणापात ते रक्षिता, the protector of thee, Indra. (See *Panini*; , क्रतौ कुण्डपाय्य संचाय्यौ—III. 1.130; कुण्डै: पीय्तेऽस्मिन् सोम इति कुण्डपाय्य: क्रतुविशेष:).

Pranapat, प्रणपात् , not protected in particular, (प्रकर्षेण न पातयिता रक्षिता —*Sayana*).

14. Vastospate, O householder (वास्तोष्पते गृहपते!); O city master.

Sthuna, स्थूणा, pillar, the support of the house or building (स्थूणा गृहाधारभूत: स्तम्भ: —*Sayana*).

Muninam, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *muni*, see:

मुनय: —X.136.2.

मुनि: —X.136.4, 5.

मुनिऽइव—VII.56.8.

मुनीनाम्—VIII.17.14.

15. Pṛdaku-sanuh, पृदाकुऽसानु: , Pṛadaku is serpent or snake

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(पृदाकुः सर्पः । स इव सानुः समुच्छ्रितः । तद्वदुन्नतशिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from पर्द कुत्सिते शब्दे (पर्दते कुत्सितं शब्दं करोतीति पृदाकुः, one who makes an offensive sound, and hence a tiger or a serpent—Unadi—III.80); मूढवदभिमानी व्याघ्रवद्वा हिंसकः —on Yv.VI.12; कुत्सितवाक् (अहिः = विषधरः), on Yv.VIII.23—*Daya*.

Prt, पृत, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *prdaku-sanu.*

Hymn-18

1-3. Adityanam, the self-luminous stars, which are enumerated in verse 3: Savitr, Bhaga, Varuna, Mitra, and Aryaman, (cf.I.164.46: Indra, Mitra, Varuna, Agni, Suparna, Yama and Matarisvan. They are supposed to be 12 in all, born of mother Infinity. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. Devebhih devi adite, O the Goddess Infinity (देवि! अदिते!) along with your sons (देवेभिः).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribhih, along with wise (सूरिभिः प्राज्ञैः —*Venkata*).

Susarmabhih, along with happy divinities (सुशर्मभिः सुसुखैः आदित्यैः); the divine self-luminaries (आदित्यैः).

5. Aditeh putrasah, अदितेः पुत्रासः, the sons of mother Infinity.

6. Advayah, without the two-ness; externally and internally

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the same; free from duplicity of any kind (अद्वया: बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदैक प्रकारा कपटरहिता सा अदिति: —*Sayana*); —an epithet of mother Infinity.

Patu-amhasah, save us from sin (अंहसः पापात् पातु रक्षतु).

7. Matih, adorable; monitress (मतिः पूजनीया—*Venkata*; मतिः मन्त्री मन्तव्या स्तोतव्या अदिति: —*Sayana*).

10. Yuyotana nah amhasah, Keep us away from sin (युयोतन पृथक् कुरुत न: अस्मान् अंहस: पापात्—*Sayana*).

11. Visvavedasah, one who knows all; O omniscient! (विश्ववेदस: सर्वधना: सर्वज्ञा वा).

Dvesah ṛdhak kṛnuta, keep afar from those who hate us or who are our enemies (द्वेषः द्वेष्टॄन् शत्रून् ऋधक् पृथक् कृणुत कुरुत—*Sayana*).

13. Raksastvena, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

Ririksati, seeks to do evil (रिरिक्षति जिहिंसिषति from "रिष हिंसायाम्").

Ririsista, incur that evil (रिरिषीष्ट हिंसितो भूयात्—*Sayana*).

14. Durhanavan, one who wishes to do us harm (दुर्हणावान्=दुःह्नावन् दुष्टहननवान्—*Sayana*).

Dusamsam. ill-reputed, calumniating दुःशंसं दुष्कीर्तिं—*Sayana*).

Dvayuh, One who plays duplicity, कपट: ; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

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damage : द्वयु: द्वाभ्यां प्रकाराभ्यां युक्तश्च भवति। प्रत्यक्षकृतो हितं वदति परोक्षकृतस्त्वहितम् —*Sayana*) See द्वयुं and अद्वयुं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. **Dyava-ksama,** द्यावा-क्षामा=द्यावापृथिव्यौ, heaven and earth (क्षामा= earth=क्ष्मा=क्षा, Nigh.I.1).

17. **Nava,** नावा, vessels, boats, ships.

18. **Sumahasah,** radiant (सुमहस: शोभनतेजस्का: —*Sayana*).

Draghiyah ayuh, long life, (द्राघीय: दीर्घतमं आयु: जीवितम्—*Sayana*).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair तोकं-तनयम्).

Tanaya, तनाय, sons of sons, grandsons.

19. **Hidah,** हील: , worth attaining; duly-presented (हीडिर्गत्यर्थ: गन्तव्य: प्राप्तव्योऽस्माभिरनुतिष्ठत:)

Yusme it vah api smasi sajatye, may we ever abide in near relationship with you—*Wilson*.

20. **Bṛhad varutham,** spacious dwelling with all seasonal comforts (वृहद् प्रौढं वरूथं शीतातपादि निवारकं गृहम्—*Sayana*).

21. **Anehah,** all-secure (अनेह: अहिंसितम्—*Sayana*); without evil or injury—*Venkata*).

Nṛvat, well-peopled, not desolate (नृवत् नृभि: पुत्रादिभिरुपेतं—*Sayana*);

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with family relations.

Mitra, Lord of the sun.

Varuna, Lord of the oceans.

Aryaman, Lord of the wind.

Marutah, clouds, cloud-bearing winds.

Tri-varutham, a threefold shelter against the three : heat, cold and rains; or three-storeyed house. (त्रिवरूथं त्रयाणां शीतातप वर्षाणां निवारकम् ; यद्वा त्रिभूमिकं छदि: गृहम्—*Sayana*).

22. **Mṛtyu-bandhavah,** kin to death; being mortals, we are always afraid of death (मृत्युबन्धव: प्रत्यासन्न मरणा भवाम: —*Sayana*).

Hymn-19

For the verse 37, see Nir.IV.15.

2. **Sobhare,** (vocative), O bounteous sage; O bearer of gifts;

Sobhari, (सोभरि) is also the Ṛsi of this hymn.

For *Sobhari*, in the text, see:

सोभरय: —VIII.19.32.

सोभरिम्—VIII.5.26.

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सोभरी—VIII.22.15.

सोभरीणाम्—VIII.20.8.

सोभरीऽयव: —VIII.20.2.

सोभरे—VIII.19.2; 20.19; 22.2.

सोभर्या: —VIII.103.14.

The reference occurs only in Book VIII of the Ṛgveda, no where else, Sobhare (सोभरे) is the father of सोभरि ; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, 'Praise of Gifts' in VIII.21.18, in later legends is attributed to Sobhari (originally to the Prince *Citra* (चित्र)—See Bṛhaddevata, VII.58.

4. Urjah napatam: the grandson of *anna* or food (or of fuel): (ऊर्जः अन्नस्य नपातं न पातयितारम् । यद्वा, नप्तारं चतुर्थम् हविर्लक्षणेनान्नेनापो जायन्ते अम्दिश्चौषधि वनस्पतयस्तेभ्य एव जात इति चतुर्थम्—from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).

6. Deva-kṛtam, wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

Martya-kṛtam, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

Amhah, अंहः , sin; see देवैर्देवकृतमेनोऽयक्ष्यव मर्त्यैर्मर्त्यकृतम्—Yv.XX.18 (देवकृतं देवैराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतंकर्म , actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम् —*Daya*. on III.33.4; देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवजनमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानशीलकृतस्य, *Daya*. on VIII.13.

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8. **Raja rayinam,** Sovereign lord of riches (त्वं राजा भवसि धनानाम् —*Venkata*).

12. **Avodevam, upari martyam**—below the Devas (अवोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्टात्); spread it throughout the sky; सर्वं नभः प्रदेशं व्यापयेति यावत्—*Sayana*).

14. **Aditim,** mother Infinity; also here the everlasting or continuous fire; insuperable (अदिति अखण्डनीयं तमेवाग्निम्—*Sayana*).

Nisiti, useful as a means of burning or igniting (निशिती निशित्या निशानसाधनया प्रज्वलनहेतुभूतया; wood stick, used as a means for igniting fire).

Dhibhih, by the intellect or wise action (धीभिः कर्मभिः बुद्धिविशेषैर्वा —*Sayana*).

Dhamabhih, by bodies (धामभिः शरीरैः, गार्हपत्यादि रूपेण विभज्य वर्त्तमानैः सार्धम् —*Sayana*); According to the prescribed modes, as his laws recommend —*Griffith*.

Udga-iva, like waters (उद्ग-इव उदकानीव—*Sayana*).

16. **Indratvotah:,** protected by the resplendent Lord (इन्द्रत्वाऽऊतः इन्द्रेश्वरेण त्वयोता रक्षिताः सन्तः —*Sayana*).

Varunah, Mitrah, Aryaman, Nasatya and **Bhaga** are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. **Manurhitam,** established by Manu, or our earliest forefathers or by Prajapati (मनुर्हितः मनुनानिहितः —*Venkata*; मनुना प्रजापतिना हितः —*Sayana*).

24. **Manurhitah,** benefactor of man; serving the interests of man.

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25. Mitra-mahah (vocative), O the respected one among friends (मित्रऽमहः हे मित्राणां पूजयित: —*Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमन्—*Sayana*).

Sahasah Suno (vocative), O son of strength (सहसः सूनो बलस्य पुत्र! —*Sayana*).

32. Sobharayah, bearers of gifts (see notes on the verse 2 of this hymn).

Trasadasyavam, ally of *Trasadasyu* (त्रासदस्यवम् । त्रसदस्युर्नाम राजर्षिः । तस्य स्तोतव्यत्वेन सम्बन्धिनम्—*Sayana*); of whom the wicked men are afraid of. (त्रसदस्युः त्रस्यन्ति दस्यवो यस्मात सः —सेनापतिः —*Daya*. on IV.38.1).

36. Trasadasyuh, destroyer of wicked (see verse 32).

Paurukutsyah, पौरुऽकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, वहवः कुत्सा वज्रा शस्त्रविशेषा यस्मिंस्तं पुरुकुत्सम्—*Daya.* ; पुरुकुत्साय =बहुशस्त्राय—*Daya.* on VI.20.10).

Pauru-Kutsa, Puru-kutsi, or **Pauru-Kutsya** are variant forms of the patronymic of Trasadasyu, the descendent of Puru-Kutsa. (For Pauru-Kutsu, see Kathaka Samhita XXII.3; pancavimsa Br XXIV.16.3; for Pauru Kutsi, see VII.19.3; for Pauru-Kutsya, see V.33.8; VIII.19.36; Tait. Sam.V.6.5.3)—*Macdonell* and *Keith.*

37. Suvastvah, at the banks of Suvastu. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* means "having fair dwellings'. It may be the name of a river. It is clearly the Soastos of Arrian and the modern, *Swat*, a tributary of *Kubha* (Kabul river) which is itself an affluent of the Indus (*Macdonell* and *Keith*).

Suvastvah adhi tugvani, on the bank of the Suvastu. *Suvastu* is a river; *Tugva* means a ford (तीर्थ), so called because people hasten towards it (सुवास्त्वा अधि तुग्वनि । सुवास्तुर्नदी। तुग्वतीर्थं भवति । तूर्णमेतदायन्ति—Nir.

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IV.15).

The word connected with सुवास्तु does not occur anywhere else in the Ṛgveda.

Durga, in his commentary of the Nirukta, explains the verse thus; "Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e. 3x70=210; noble dark-coloured (cows has given them to me)".

(प्रयियु=धनमश्वादि; वायियु=वस्त्रादि; भुवद्-वसु=भावयिता वसूनां, प्रशस्त: ; श्याव: = श्यामवर्णानाम्).

Sayana's comment on this verse is missing in the manuscript.

Hymn-20

2. Sobhariyavah, सोभरीऽयव: , benefactors; well-disposed to Sobhari; सोभरिं कामयमाना: —*Sayana*).

For सोभरिन् , see VIII.5.26; सोभरय: , VIII.19.32; सोभरे VIII.19.12.

3. Visnoh esasya Milhusam, shedder of the diffusive rain (विष्णो: एषस्य एषणीयस्य मीळ्हुषां सेक्तॄणामुत्पादय तां यज्ञम्—*Venkata*; विष्णो: व्याप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य मीळ्हुषां सेक्तॄणाम्—*Sayana*).

4. "The islands fall asunder, the fi mest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them" —*Sayana*.

8. Sobharinam, of the benevolent devotees; name of a clan of seers, सोभरीणां ऋषीणाम्—*Sayana*).

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Vanah, वाण: , lute of Maruts, मरुद्वीणा—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाण:) blends (अज्यते) with the songs (गोभि:) of the Sobharies (सोभरीणाम्)—*Wilson* (सोभरीणां स्तुतिभि: मरुतां वाण: ; वाद्यविशेष : अज्यते—*Venkata*).

9. Vṛsat-anjayah (vocative), O sprinklers of the libation (हे वृषत्ऽग्रञ्जय: , हे वृष्यमाण हविष्का: —*Venkata*).

Vṛsane, the rain bestowing (वृषणे वर्षित्रे—*Venkata*).

Vṛsa-prayavne, वृषऽप्रयाव्ने swift passing (वृषप्रयाव्णे । वृषाण: सेक्तार: प्रयावान: , प्रकृष्टं गन्तार: —*Sayana*).

10. Vṛsanasvena, rainshedding strong-horsed chariot (वृषणश्वेन वृषभि: सेचनसमर्थैरश्वै रुपेतेन—*Sayana*).

Vṛsapsuna, with all provisions of rain-shedding (वृषप्सुना वर्षकरूपयुक्तेन).

Vṛsanabhina, whose wheels bestow showers (वृषनाभिना । नाभिश्चक्रच्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

Syenasah na paksinah, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", श्येना: शंसनीयगतय: पक्षिण: यथाशीघ्रमागच्छन्ति तद्वदनासायेन शीघ्रमागच्छत—*Sayana*).

11. Davidyutati, gleam or shine (दविद्युतति अत्यर्थं द्योतन्ते—*Sayana*).

Ṛstayah, war-weapons (ऋष्टय: शक्तयादीन्यायुधानि—*Sayana*).

12. Dhanvani ayudha, weapons like bows and arrows (धन्वानि, आयुधा धनूंष्यायुधानि आयोधनानि वाणादीनि—*Sayana*).

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14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carmah na, like (न) a menial servant (चरम:) of a lord (अराणां=अर्याणां; अर्य=ईश्वर=lord) (अराणां अर्याणां स्वामिनां यथा चरम: हीन: सेवक: —*Sayana*).

19. Yunah, to ever-young (यून: नित्यतरुणात्).

Navisthaya gira, by the newest or latest song (नविष्ठया अतिशयेनाभिनवया गिरा वाचा स्तुतिरूपया—*Sayana*).

Abhigaya, sing the praise (अभिगाय अभिष्टुहि—*Sayana*).

20. Mustiha-iva havyah hotṛsu, like a boxer (मुष्टिहा) who has been challenged (हव्य:) over his challengers (होतृषु)-(होतृषु आह्वानशीलेषु योद्धृषु हव्यः ह्वातव्य: मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा मल्लः—*Sayana*).

21. Gavascit, offspring of the maternal cow (पृश्नि) (गवश्चित् गावश्च युष्मान् मातृभूताः —*Sayana*.).

Samanyavah, of the same wrath, of the same valour (समन्यव: समान-तेजस्का: समानक्रोधो वा—*Sayana*).

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धौ सिन्धुनाम्नी नद्याम्—*Venkata*).

Asiknyam, during the night; also in the Asikni (असिक्न्यां नद्याम् —*Venkata*).

Bhesajam, medicament.

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The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the Ṛgveda are :

असिक्नी: —VII.5.3

असिक्नीम्—IX.73.5; X.3.1

असिक्न्या—X.75.5

असिक्न्याम्— IV.17 15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati. Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.).

Asikni, in the Nirukta (IX.26) means non-bright, non-white (असिक्न्यशुक्लासिता । सितमिति वर्णनाम । तत्प्रतिषेधोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

Sindhu occurs at numerous places in the Ṛgveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (सैन्धवाः)—See *Daya*.

The words related to Sindhu in the Ṛgveda are.

सिन्धवः —I.52.14—X.124.7 (numerous)

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सिन्धव: (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धु: —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धु:ऽइव—X.62.9.

सिन्धुऽपती—VII.64.2.

सिन्धुऽभि: —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुऽभ्य: —I.23.18; 109.6; VII.47.3; IX.86.21; X.89 1; 11.

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धुऽमातर: —X.78.6

सिन्धुऽमातरम्—IX 61.7

सिन्धुऽमाता—VII.36.6

सिन्धुम्ऽइव—I.97.8; V.11 5.

सिन्धुऽवाहसा—V.75.2

सिन्धुषु—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous)

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्ऽइव—VI.46.14.

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सिन्धोऽइति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोःऽइव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽइव—X.116.9.

26. **Rapah,** Sin; disease (रप: रिप्रमिति पापनामनी भवत: —Nir.IV.21; पापनामैतत् । रपस: पापफलस्य रोगस्य—*Sayana*).

Hymn-21

(For verse 8, See Nir.V.23).

1. Apurvya, (vocative)—unpreceded, unprecedented, unparalleled; evernew, the new (अपूर्व्य हे अभिनव! —*Venkata*; हे अपूर्व्य त्रिषु सवनेषु प्रादुर्भूतत्वादभिनवेन्द्र! ; ever-new at the three oblations—*Sayana*). An epithet for Indra, the resplendent Lord.

Vaje, in the combat (वाजे संग्रामे—*Venkata*; also —Nigh.II.17).

3. Asvapate (अश्वपते), **gopate** (गोपते), **urvarapate** (उर्वरापते) **and somapate** (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते । सर्वसस्याढ्या भूमिरुर्वरा । तस्याः पते—*Sayana*).

5. Gosrite, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth (गो=earth, श्रीते=ripened by heat) (गोश्रीते । श्रीञ्पाके । गोविकारे दधिपयसी गो शब्देनोच्यते । दध्ना पयसा च श्रीते श्रवणद्रव्येन मिश्रिते —*Sayana*).

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8. Uto samasmin a sisihi nah vaso—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त): उतोसम स्मिन्ना शिशीहि नो वसो Lo! give us wealth on all occasions. The word occurs in the locative case. The word *sisihi* means to give, (इति सप्तम्याम् शिशीतिदनि कर्मा—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (गोमति गवादियुक्ते—*Sayana*).

Vaje, food (वाजे अन्न).

Sisihi, sharpen (शिशीहि तीक्ष्णीकुरु। उपलक्षणम्। प्रदानेनास्मान् प्रसिद्धान् कुर्वित्यर्थः: 'शिञ् निशाने', छान्दसः श्लुः —*Sayana*).

12. Kare, in the combat, (कारे कीर्यन्त आयुधान्यत्रेति कारो युद्धम्, तस्मिन् —*Sayana*).

14. Surasvah, the drinkers of wine, drunkards; the non-believers. (सुराश्वः, सुरया वृद्धास्तद्वत् प्रमत्ता नास्तिकाः —*Sayana*).

16. Godatra, O giver of cattle (गोदत्र हे गवां दातः —*Venkata*).

18. Citra-raja—Raja Citra, wondrous lord of King (चित्र इत् चित्र नामेव राजा—*Venkata*); one who wonderfully manifests Himseif in His creation.

Rajakah it, like princes (राजका इत् राजन एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The Ṛgveda contains a Dana-Stuti ("Praise of Gifts) of a prince *Citra* (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) **Citra-Gangyayani** (चित्र गांग्यायनि) or Gargyayani (चित्र गार्ग्यायणि) is

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mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayayani (चित्र गोश्रायणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5).

Hymn-22

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथाः) from the point of view of metres, A pragatha has the Odd foots in Bṛhati (बृहती) metre and even ones in sato-bṛhati (सतोबृहती): thus it is बार्हत प्रगाथ=बृहती+सतोबृहती (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, (15+19)+(18+20).

The verses 3 and 4 combined is the second pragatha (16+19)+(20+20).

The verses 5 and 6 combined is the third pragatha (16+19)+(19+20).

The verse 7 is *Bṛhati* (16+20).

The verse 8 is *Anustup* (16+16).

The verse 11 is *Kakup* (8+12+8)=28.

The verse 12 is Jyotih (a variation of Tristup (12+7+12+12)=43; also known as madhye—jyotih.

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)

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in pairs are again *pragathas*, (the odd number of the verse is Kakup and even number is satobrhati).

Pragatha pair (verse 9 and 10)=Kakup+Satobrhati
=[(8+12+8)+(12+8+12+8)]
=[28+40]

Pragatha pair (verse 13 and 14)=Kapup+Satobrhati
=(7+12+8)+(12+8+13+8)
=27+41

Gayatra Pragatha pair (verse 15 and 16)=Gayatri+Satobrhati
=[(8+9+8)+(12+8+11+8)]
=25+39

Kakup Pragatha pair (verse 17 and 18=Kakup+Satobrhati
=[(8+12+8)+(9+10+12+8)]
=28+39

1. **Rudravartani,** advancing along the red-coloured paths, (रुद्रवर्तनी संग्रामे रोदनशील मार्गौ, यद्वा स्तूयमान मार्गौ—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. **Purvapusam,** the benefactor of former encomiasts; supporter of the former (पूर्वापुषं पूर्वेषां स्तोतॄणां धनादि दानेन पोषकम्—*Sayana*).

3. **Arvacina,** come down forward (अर्वाचीना अर्वाचीनौ अभिमुखमागच्छन्तौ —*Sayana*; अभिमुखौ—*Venkata*).

6. **Manave,** मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. **Triksim,** तृक्षिम् , fearless man; (the son of Trasdasyu in my-

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thology). The word does not occur in the Ṛgveda anywhere else.

Trasadasyavam, त्रासदस्यवम् , belonging to the group of overcomers of lawless robbers.

9. **Pivarih isah,** the coarse food (पीवरीः इषः स्थूलानि अन्नानि—*Venkata*).

10. **Paktham,** पक्थम् to the rickety (patient).

Adhrigum, अध्रिगुम् , to the rheumatic (patient).

Babhrum, बभ्रुम् to the leucodermic (patient).

Bhisajvatam yat aturam, administer medicine (भिषज्यतम्) to the sick (आतुरम्).

14. **Rudra vartani,** on the road of battle (स्तूयमान मार्गौ ह्वयाम: —*Venkata*; संग्रामे रोदनशील मार्गौ—*Venkata*, See VIII.22.1). Also रुद्रवर्तनी रुद्रस्य प्राणस्य वर्तनिरिव वर्तनिमार्गों ययोस्तौ—*Daya.* ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.11; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

Vajinivasu, O rich in food, strength etc. (वाजिनीवसू हे अन्नधनौ! —*Venkata*).

Rudrau, रुद्रौ=अश्विनौ, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रौ उषसि —*Venkata.*).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपती—शुभम्=उदक,

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Nigh.I.12).

15. **Sobhari,** see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the Ṛsi of this hymn, who is said to be the son of Vyasva (व्यश्व).

2. **Visvamanas,** विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वऽमन: —VIII.23.2.

विश्वऽमनस: —VIII.24.7.

विश्वऽमना: —X.55.8.

Traditionally, it is the name of a Ṛsi, and a friend of Indra in the Pancavimsa Brahmana (XV.5,50). He is the Ṛsi of hymn VIII.23 to 26.

3. **Upavida vindate vasu,** takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेषां वसु धनेन विन्दते वह्निः वोदा उपवेदनेन एते हवींषि देवार्थं न प्रयच्छन्तीत्येतज्ज्ञानेन—*Venkata*; तेषामेव वसुधनं विदन्ते लभते—*Sayana*).

4. **Tapurjambhasya,** with blazing teeth (तपुर्जम्भस्य तापयितृ देष्ट्रस्य —*Sayana*).

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Ganasriyah, amongst the troops (of worshippers) (गणश्रियः हविरादानार्थं यजमानगण श्रयति तस्य—*Sayana,*

5. **Devya Kṛpa,** with the celestial splendour (कृपा ज्वालया देव्या द्योतमानया —*Sayana*).

9. **Jujusuh,** "they have adored", but here in the sense "adore with praise" (जुजुषुः उपासेवध्वं—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादेशः).

10. **Angirastamam,** fire-priests.

12. **Samatsu,** in battles or combats (समत्सु संग्रामेषु—Nigh.II.17).

16. **Vyasvah (vi-asvah),** the austere sage.

17. **Usana Kavyah,** usana, the son of Kavi (काव्यः कविपुत्रः । उशना एतन्नामक ऋषिः —*Sayana*); *usana* means loving, the one with splendour; one who loves to serve and help others (उशना सर्वहितं कामयमानः ; कान्तियुक्तः, कामयिता, धर्मकामुकः —परमेश्वरः, प्रजापालकः विद्वान्, राजा—*Daya*. on III.6.7; 34.3; VII.7.2; य उशन्ति परस्वं कामयन्ति तान् दहति सः —सभेशः)—Yv.XXXII.26—*Daya.*) See:

उशना—I.51.10; 83.5; 121.12; 130.9;
IV.26.1; V.29.9; 31.8; 34.2;
VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाऽइव—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the Ṛgveda, where he is often mentioned, especially as associa-

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ted with Kutsa and Indra. Later on, he becomes the Purohita of Asuras in their contests with the gods (Kavi Usanas, कवि उशनस्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) *Macdonell and Keith*).

19. Kṛsna-vartani, on the dark path (कृष्णवर्तनि कृष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कृष्णवर्तनिम् । वर्तनि मार्गं; कृष्णमार्गम्—*Sayana*).

Vihayasam, विहायसम्=विहाया great (विहाया महन्नाम —Nigh.III.3; great in qualities and splendour, गुणैस्तेजोऽधिकत्वेन वा महान्तम्—*Sayana*) See विहायसे VIII.23.24.

22. Namasa, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा सह —*Sayana*); by food (नमसा अन्नादिना—*Daya*. Nigh.II.7).

24. Vaiyasva, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थूरयूपऽवत् यथा स्थूरयूपो नार्मषिरेनमग्निमानर्चं तद्वत्—*Sayana*. here Sthurayupa is the name of a Ṛsi; the word occurs only once, as here, in the Ṛgveda.

25. Pratnam, old ancient (प्रत्नं पुरातनम्).

30. Ṛtavahna, ऋतावाना, truth-speaking (सत्यवन्तो—*Venkata*).

Putadaksasa, पूतदक्षसा, of pure strength (पुतबलो—*Venkata*).

Hymn-24

For verse 29, see Nir.VI.22.

3. Rayim citrasrvastamam, riches of most wonderful types.

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Harivah, lord of vital forces, the lord of steeds.

Nireka cirt, निरेक चित्, at the issue (निरेक निर्गमने *Venkata*); also unmoving as you are (निर्गमन एव—*Sayana*); at the issue of the weapons.

Vasuh, wealth, abode; it may refer for weapons, वसुः शत्रूणां वासयिता भवसि। तवायुध निर्गमनादेव शत्रवः पलायन्ते खलु—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. Nirekam ut, disclose, burst open (निरेकमुत विवृतं करोषि—*Venkata*; निरेकं धनं भवति विरेचनान्निर्गमनाद्वेति—*Sayana*).

Visvamanas, a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Ṛsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. Nah, our mine (नः मम, *Venkata, Sayana*, नः पूजायां बहुवचनम् —*Sayana*; plural used in singular sense).

9. Nṛtah, O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः —*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्यान्तर्यामितया नर्तयिताः —*Sayana*).

See also VIII.24, 12. The word is a vocative of नृतु, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13, Pra radhasa codayate mahitana—He by his mighty (महित्वना) rewards (प्रचोदयाते) the donor by his wealth (राधसा) (अन्नेन महत्वेन स्तोतृन् प्रचोदयति —*Venkata*).

14. Asvyasya, of the austere fast-working sage; fastmoving person or a horse (अश्व्यः अश्वेषु आशुगच्छत्सु साधुरत्यन्त वेगकारी—*Daya.*); I.74.7):

See earlier references : I.32.12; 74.7; 112.10; 117.22; 119.9; IV.28.5;

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V.52.17; 61.5; VII.92.3; VIII.21.10 etc.

17. Harinam Sthatah, the master of vital forces; ruler of horses (हरीणां स्थात: अधिष्ठात: अश्वानाम्—*Venkata*).

18. Aprayubhih, by the attentive (अप्रायुभि: अप्रमाद्यद्भिः—*Venkata*; कर्मसु अप्रमाद्यन् मनुष्ययुक्तैः —*Sayana*).

22. Aryah gayam mamh amanam vi dasase—he, the lord (अर्य.) gives a spacious dwelling (गयं) to the donor (दाशुषे)

Gayam—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पुजार्थं गय गृहम्—*Sayana*).

23. Navam, नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana*. (नवानां प्राणानां दशमम्। नव वै पुरुषे प्राणाः —Jaim.Br. I.132; Tait Ar.V.6 9; मनुष्येषु वर्तमानः इन्द्रस्तेषां दशमो भवति। इन्द्रस्यऽऽत्मानं दशधाचरन्तम् —Tait Ar.III.11.1.

25. Kutsaya, for the enlightened devotee. See earlier notes on *Kutsa* (कुत्स: =वज्रनाम, Nigh.II 20; the word *Kutsa* is derived from √कृत्, to cut. It is also the name of a seer. "A seer is a composer of the hymns," says Aupamanyava. Further, it has the meaning "to kill" only, e. g his friend Indra slew drought (तत्र कुत्स इत्येतत् कृन्तते। ऋषिः कुत्सो भवति। कर्तास्तोमानामित्यौपमन्यवः। अथांप्यस्य वधकर्मैव भवति। तत्सख इन्द्रः शुष्णं जघानेति—Nir. III.11).

Sisnathah, destroyed (शिश्नथ त्वं शत्रून्वधीः —*Sayana*).

27. Dasasya, of the servant; of the indisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic yajnas and the entire Vedic culture).

Dasa, दास also means the donor or giver (i.e. giver of water, जलस्य दातु: —*Daya.*, on V.30.8). दास: सेवकः I.158.5; सेवक इव मेघ:, VI 47.21;

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दासा: सुखप्रदा: शूद्रजना: I.158.5; दासं दातुं योग्यम्—II.12.4; दातारम्—VII.192; दासस्य जलस्य दातुः —V.30.8—*Daya.*). One who serves or sees (दंसयति दशति पश्यति वा स दास: सेवक: शूद्रो वा—unadi V.10). Also *Dasa*, दास, a slave, is derived from √दस् , to exhaust; he causes the works to be exhausted (दासो दस्यतेः उपदासयति कर्माणि—Nir.II.17).

Sapta-Sindhusu, on the banks of the gliding rivers or channels (सप्तसर्पणशीलासु सिन्धुषु, तत्कूलेषु); of seven rivers like the Ganga etc., सिन्धुषु गंगाद्यासु नदीषु—*Sayana.* Also as the shores of seven seas.

Tuvinrmna, O master of wealth (तुविनृम्ण बहुधनेन्द्र! —*Sayana*).

28. Su-Samne, to the pious singers; for the king known as *susaman*, सुषामन्—*Sayana*; the name of a man in verses VIII.25.22; 60.18 and probably forms part of the strange name Varo Susaman (वरो सुषाम्णे —VIII.23, 28; 24.28; 26.2) (*Mecdonell and Keith*).

29. Sthura, it is so called because it becomes great having been collected in all measures (स्थूर: । समाश्रित मात्रो महान् भवति Nir.VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्थूरं राध: कुरुङ्गस्य—VIII.4.19; Bṛhad Devata, VI 44).

For *kurunga*, see VIII.4.19.

30. Gomatim, land rich in cattle (name of a river in a later age). Also see:

गोऽमती—I.8.8

गोऽमती: —I.48.2; 15; 113.18; 123.12; V.61.19; 79.8; VII.41.7; 80.3; VIII.5.9; 23 29; IX.62.24.

गोऽमतीनाम् —II.28.2.

गोऽमतीम्—VIII.24.30; X.75.6.

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गोऽमतीषु—IV.21.4.

गोऽमते – IX.77.3.

Gomati, गोमती "possessing cows", is mentioned as a river, in the नदीस्तुति or praise of rivers hymn (X 75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomal, a western tributary of Indus cannot be doubted, (*Mecdonell and Keith*). The accentuation on the word Gomati, गोऽमतीम्, अन्तोदात्त, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V 1 and V.15 respectively.

2. Tana na, diffusers of riches (like the rich donors) (तना न धनानीव नेतारौ—*Venkata*; तना तन्वन्ति मुकुट कटकादिनेति तनानि धनानि । न श्चार्थे । धनानि च —*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यौ नेतारौ or रथवन्तौ; धनानि कर्मण: कर्त्रपेक्षत्वात् प्रयच्छन्तौ—*Sayana*).

Tanaya, तनया तनयौ, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. Samraja, सम्राजा=सम्राजौ, perfectly resplendent, (सम्यग् दीप्तमानौ).

Ṛtavanau, truth-abiding ऋतऽवानौ सत्यवन्तौ—*Venkata*).

Asura, असुरा=असुरौ, strong (असुरौ बलवन्तौ—*Sayana*); also impellers by being present everywhere from within (सर्वान्तरयामितया प्रेरकौ). Mitra and Varuna are the indwelling principles.

8. Ksatriya ksatram asatuh, both the **ksatriyas,** the strong

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ones, acquire *ksatram*, the vigour (क्षत्रिया क्षत्रियौ बलवन्तौ क्षत्रं बलं आशातु आनशाते व्याप्नुते—*Sayana*).

9. According to Sayana, Mitra and Varuna preside over day and night respectively. (चक्षसा अहोरात्रयो र्व्याप्तेन तेजसा—*Sayana*).

Gatu vit' tara, knowers of the paths (गातु वित्तरा अतिशयेन मार्गवेत्तारौ—*Sayana*).

Aksanah-cit, before the eye can see अक्ष्णःऽचित् चक्षुषोऽपि पूर्वम्—*Sayana*).

11. Navam urusyat. protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियां नावं—*Sayana* See X.44.6 for यज्ञियां नावम् .

12. Sindho, O Visnu or O Sindhu, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतृन् प्रति धनानां स्यन्दनशील विष्णो! —*Sayana*)

13. Varyam, respected or honoured by all (वार्यं सर्वैर्वननीयम् —*Sayana*). "We choose that boon, the best protection" तद्वार्यं वृणीमहे वरिष्ठं गोपयत्यम्—The word वार्यं (boon) is derived from √वृ , to choose; or else it is so called because it is the best—वार्यं वृणोतेः अथापि वरतमम्—Nir.V.1 *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. Suryah, सूर्यः , used for Mitra and Varuna, because Surya is full of vigour and impeller of all (सूर्यः सुवीर्यः सुष्टु सर्वस्य प्रेरकः —*Sayana*; सूर्यः सुवीर्यः —*Venkata*).

20. Dirgha-prasadmani, in the spacious hall of the sacred public work (दीर्घ प्रसद्मनि ईशे दीर्घं प्रततं विस्तृतं सद्म सदनं यस्मिन् यज्ञे—*Sayana*).

21. Tat suryam, that sun i.e. Mitra and Varuna (brightness of Mitra and Varuna).

22. Rajatam harayane, (we found) silver on him whose car

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moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरमाण यानः —Nir.V.15).

Susamani, सुषामणि, सुऽसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षण्).

Uksanyayane, उक्षण्यायने, some one of the name of uksa, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षण: बलप्रदान् वीरान्, strong and brave, I 135.9; inpregnator, सेचकान् V.52.3; उक्षण: सेचकाः VI.16.47; सेचनकर्त्तारः I 64 2; उक्ष-सेचने-ण्वा०; Unadi. I.159; उक्षन् महन्नाम, synonym of big or great, Nigh.III.3; also—उक्षण उक्षर्ते वृद्धिकर्मण: । उक्षन्त्युदकेनेति—*uksan* (sprinkling bull) is derived from √उक्ष्, meaning to grow, i.e., they grow with water —Nir.XII.9.

Hymn-26

For verse 16, See Nir.V.1.

2. Varo, O Varu! (say, Varu, this). Sayana puts the verse in the mouth of Varu—O Varu, say thus: "O Nasatyas, O Vrsana, O Vrsanvasu,...etc."

Mahetane, for great riches (महेतने महते धनाय—*Venkata*).

3. Ati ksapah, at the close of night, i.e. at the dawn (अति क्षपः क्षपाया अतिक्रमणे—*Venkata*; क्षपाया अतिक्रमे उषःकाल इत्यर्थः —*Sayana*).

6. Madhuvarna, of pleasing complexion or colour (मधुवर्णा मधुवर्णो

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सर्वेषां मादनशील शरीरकान्ती—*Sayana*).

Subhaspati, protectors of water; Lords of rain (शुभस्पती उदकस्य पालयितारौ, तादृशौ युवाम्—*Sayana*; उदकपती—*Venkata*).

11. Asya vedathah, understand its purport; understand this invocation (अस्यवेदथ: शृणुतं ह्वानम्—*Venkata*; अस्य तदाह्वानं वेदथ: आत्मीयतया जानीथ: —*Sayana*).

For Varuna, Mitra and Aryaman, see earlier notes : (cf. VIII.25.13).

13 Adhivastra, with additional clothes or garments (अधिवस्त्रा उपरिनिहिते वस्त्रा—*Sayana*); having another garment over her ordinary clothes.

14. Nṛpayyam, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यं नेतृभ्यां युवाभ्यां पातव्यं सोमम् —*Sayana*). See also the next verse.

15. Visudruha-iva, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक् is arrow; विषध्रुक् शरो भवति, विष्वग् हिनस्तीति तेन यथामृगं अभिलषितं देशं प्रापयति तद्वत्—*Venkata*; विषद्रुहेव । द्रुह जिघांसायाम् । विश्वान् हिनस्ति शत्रूनिति विषुद्रुह: शर: । तेन यथा व्याधो मृगमभिलषितं देशं प्रापयति तद्वत्—*Sayana*; as a hunter by an arrow brings the deer to the desired spot).

16. O men; invoke the messenger, i.e., the hymn who is the best carrier of invocations (वाहिष्ठो वां ह्वानां स्तोमो दूतो हुवन्नरा). Here *Nara*: नरा, means men; they repeatedly move (नृत्यन्ति) in action, *Dutah* (messenger) is derived from √जू, to be quick, or from द्रु, to run, or from the causal of √वृ, to keep back : वोदृतमो ह्वानानां स्तोमो दूतो हुवन्नरौ । नरा मनुष्या नृत्यन्ति कर्मसु । दूतो जवतेर्वा । द्रवतेर्वा । वारयतेर्वा—Nir.V.1).

17. Iso va gṛhe, in the house of the worshipper (इष: युवामिच्छतो

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यजमानस्य गृहे—*Sayana*; इच्छत: यजमानस्य गृहे—*Venkata*).

18. Svetayavari, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी, श्वेतजला यातीति श्वेतयावरी—*Sayana*).

Svetya, श्वेत्या, appears in the नदीस्तुति hymn (Priase of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetayavari nadinam etc. , white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतजलया नदीनां सिन्धुर्हिरण्य वर्तनिः).

19. Svetaya dhiya, by the white river worthily praising you (*Wilson*) (श्वेतया धिया धारयित्र्या हिरण्मयकूलवत्वादुभयकूलस्थितानां प्राणिनां धनदानेन पोषयित्र्या एतया नद्या—*Sayana*).

21. Jamata, Son-in-law.

Tvastuh, त्वष्टुः , O the sun; O creator; (त्वष्टु र्जामात: ब्रह्मणो जामात:); *Vayu* is the Son-in-law (जामात: and वायो are vocatives).

Adbhut, O wonderful, O great.

Hymn-27

For verse, 10. see Nir.VI.14.

1. Purohita, placed in the front (in literal sense); or on the east; placed on the *uttaravedi* (पुरोहितः यज्ञार्थं पुरत उत्तरवेद्यामृत्विग्भिर्निहितोऽभूत्—*Sayana*).

Gravanah, ग्रावाण: , clouds, Nigh.I.10.

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Barhih, बर्हिः, earth.

Brahmanaspatim, ब्रह्मणस्पतिं, master of sacred knowledge.

2. **Pṛthivim,** to the earth; to the dwelling of the worshipper (पृथिवीं इदं देवसदनं प्रति—*Sayana*).

Osadhih, Soma; annual plants (ओषधी: । "उष दाहे" अन्नमादनकर्म । ओषन्ति माद्यन्त्यनेनेत्योष: सोम: । स धीयते निधीयते येष्वित्योषधयो ग्रावाणः । तान् प्रत्यागच्छसि । यद्वा । ओषध्य: फलपाकान्ता लता: । ताः प्रत्यायाहि—*Sayana*).

3. **Adityasu,** आदित्येषु, the radiant cosmic rays.

Varunesu, वरुणेषु, vapours of interspace.

4. **Avṛkam chardih,** a house or abode free from thieves or robbers (अवृकम् । वृकः स्तेन: । तद्रहितम् । बाधारहितम् । तादृशं छर्दि: गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. **Mitra,** Sun, O sunray.

Indrah Varunah, इन्द्र: वरुण:, lord of lightning and vapours.

Adityasah, आदित्यास:, Solar forces.

7. **Varuna,** here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवा: —*Sayana*). see also S.Br. I.8.1 for Manu's Sacrifice).

10. **Asti hi vah sajatyam isadaso devaso astyapyam,** there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √आप्, to obtain, (अस्तिहि व: । समानजातिता रिशयदारिणो देवा: । अस्त्याप्यम् ।

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आप्यमाप्नोते: —Nir.VI.14).

19. Ṛtam dadha, ऋतं दध, since you preside over the rite (ऋतं कल्याणभूतं गृहं दध धारयत—*Sayana*); since you uphold the house.

Nimruci, निम्रुचि, in the evening (निम्रुचि। म्रुचिर्गत्यर्थ:। सूर्यस्य निम्रोचने नितरां गमने। सायमित्यर्थ: —*Sayana*)

20. Wilson gives the cunjectural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (वयं तत् ऋतवत् छर्दि: हे वसव: विश्ववेदस: ! उप स्येयाम, भवद्भि: प्रत्तस्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (असुरा: प्राज्ञा: संग्राम आयुधानां क्षेप्तारो वा देवा: —*Sayana*).

21. Atuci, at the sunset (आतुचि। आतुचिर्गमनार्थ:। सूर्यस्य निर्मोचने। सायमित्यर्थ: —*Sayana*).

22. Yena Vasyah anasamahai, येन वस्य: अनशामहै, by which we attain good prosperity or abundance (वस्य: वसीयोऽतिशयेन वसुमत्त्वम्—*Sayana*).

Hymn-28

1. Trimsati trayah devasah, the thirty-three divinities For thirty three (त्रिंशति त्रय: or त्रय:-त्रिंशत्, or त्रय:त्रिंशतम्—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus+11 rudras+12 adityas+Indra+Prajapati—See Yv. XXI.28. There are 33 stomas too.

Dvitasanan, both kinds of wealth, i.e. cattle and money (द्विता द्वैधं च प्रयच्छन्तु उभाभ्यां हस्ताभ्याम्; with both the hands, i.e. यद्वा पुन: पुन:, repeatedly —*Venkata*; द्विता द्विधा द्विप्रकारम्। असनन् अस्मभ्यं धनं पश्वादिकं च प्रयच्छन्तु—*Sayana*).

2. Vasat-kṛtah—Vasat-kara is a sacrificial exclamation.

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See वषट्—VII.99.7; 100.7; X.115.9.

वषट्ऽकृतम्—I.162.15; II.26.1; X.17.12.

वषट्ऽकृतस्य—I.120.4.

वषट्कृता: —VIII.28.2.

वषट्ऽकृति—I.14.8.

वषट्ऽकृतिम्—I.31.5; VII.14.3; 15 6.

3. The verse describes six directions :

apacyah, अपाच्याः from अपाची, apaci=west.

udak, उदक्=उदीच्या=north.

Ittha, इत्था; this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति शब्देनोर्ध्वां दिशं दक्षिणां च निर्दिशति—*Sayana*).

nyak, the nadir=the downwards (न्यक् नीच्या दिशः —*Sayana*).

Purastat, पुरस्तात्=east (पुरस्तात् प्राच्या दिशः —*Sayana*).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings (अरावा=अदाता=non-offering).

5. Saptanam spata ṛstayah, seven are the lances (ऋष्टयः आयुधविशेषाः —*Sayana*) of the seven Maruts, (सप्तगणा वै मरुतः —Tait Sam. II.2.11.1;

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See I.114.6.

Sapta dyumanani, Seven ornaments (द्युम्नानि द्योतमानानि कुण्डलादीन्याभरणानि —*Sayana*); also *dyumna*=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2); Tvastṛ (3); Indra (4); Rudra (5); Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9); Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

1. **Babhruh**, brown in colour.

Sunarah, leader of the rites.

Hiranyam, gold ornaments.

2. **Devesu medhirah**, देवेषु मेधिरः ; wise (or resplendent) among the gods.

Yonim a sasad, योनिं आ ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

3. **Devesu nidhruvih**, immoveably seated among the gods (निध्रुविः निश्चले स्थाने अवस्थितः —*Venkata*).

Vasim, iron-axe (वाशीं आयसीम्—*Venkata*).

4. **Vajram biharti haste**, holds the thunderbolt in his hand.

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5. **Tigmam ayudham bibharti haste,** hold sharp weapons in his hand, (तिग्मं तीक्ष्णं आयुधं पिनाकम्—*Venkata*).

Jalasabhesajah, healing medicines (जलाषभषेज: सुखकरभेषज: —*Venkata*).

6. **Pathah ekah pipaya taskarah yatha,** keeps watch on the roads like a robber (तस्कर: चोर इव पीपाय रक्षति पथ: मार्गान्—*Venkata*).

7. **Trini ekah urugayah vi cakrame,** wide spreading (उरुगाय:), has traversed the three worlds (त्रीणि विचक्रमे).

8. **Vibhih dva caratah,** by the two horses (विभि: अश्वै: द्वा द्वौ चरत: —*Venkata*).

Ekaya saha, with one, i.e. with Surya or the sun (एकया सूर्यया सह —*Venkata*).

9. **Upama,** of like beauty (उपमा उपमानभूतौ—*Venkata*).

Sarpih-asuti, सर्पि:ऽग्रासुती, worshipped with clarified butter.

10. **Suryam arocayan,** सूर्यमरोचयन् , wherewith they light up the sun. The Atris recite the *Mahat Saman* (महि साम). These ten gods are the ten behaviours of mind also.

Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (सतो महान्त:) i.e. greater than all that is; and none of them a young (कुमारक:) or an infant (अर्भक:), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; गवेऽश्वाय), Manu is also regarded as the universal father, the first giver of law.

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Hymn-31

The hymn is devoted to a householder and his public duties (*yajamana* and *yajna*).

1. **Pacati ca,** पचति च, presents or prepares the sacred cake, known as *purodasa*, पुरोडाश. For *Purodasa*, see III.28.2; 41.3; 52.2; IV. 24.5; VI.23.7; VIII.31.2 etc.

2. **Purodasam,** cake of material gains (पशु-पुरोडाशम्—*Sayana*).

Soman, elixir of devotional prayer.

Asiram, आशिरं, mixed with milk (Soma+milk).

आऽशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6; IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. **Amitriya,** adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*; अमित्रियान् शत्रुभिः कृतान् – *Sayana*).

4. **Ida dhenumate, Ida,** food, is the devata, goddess of cows इला गवां देवता, सा धेनुभिः धनुमती भवति – *Venkata*).

5. **Gṛhe asascanti dive-dive,** गृहे असश्चन्ती दिवेदिवे, in his house, perpetual abundance, accompanied by progeny and cattle (प्रजावती धेनुमती) is milked day by day.

Ida duhe, goddess of cows milks forth or bestows. (इला अन्नं, अस्य यष्टुः गृहे दिवेदिवे अहरहः दुहे देवैः दुह्यते – *Sayana*).

7. **Sravah bṛhat,** श्रव. बृहत् , wide fame; or food in large measures

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(श्रव इत्यन्ननाम—Nigh.II.7).

9. Udhah romasam, ऊध: रोमशम्, satisfy the claims of love; enjoying the personal union (रोमशं रोमवन्तं वृषणं ऊध: योनिं च—*Sayana*; pairing of couples).

10. Visnoh, विष्णो:, of the sun.

Sacabhuvah, सचाभुव:, associated with gods (देवै: सह भवन: —*Venkata*).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहित लताभिर्युक्तानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां चोभयकूलवासिभिर्मुनिभिर्मनुष्यैर्वा—*Sayana*).

11. Svasti, auspiciously (स्वस्ति क्षेमेण—*Sayana*).

12. Adityanam, of the cosmic forces.

Anehah, अनेह:, faultless or sinless gifts, (अनेह इत् अपापमेव खलु —*Sayana*).

14. Ksetra-sadhasam, men who work or toil on farms; perfector of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणार्थमत्रेति क्षेत्रो यज्ञ:, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. Ayajvanah, अयज्वन: infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पृतनासु—*Venkata*).

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Devanam yah it manah etc. who desires to propitiate the mind of the gods.

(य: देवानां इत् अवधारणे । मन: एव इयक्षति स्तुतिभि: पूजयितुमिच्छति—*Sayana*).

17. **Yosat na yosati,** is not separated from one's own place; is never driven from his own status; he is never separated from his family (योषत् स्वस्मात् स्थानान्न विभक्त: पृथक्-कृतो न भवति । किंच न योषति पुत्राभिर्धनादिभिश्च न विभक्तो भवति—*Sayana*).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. **Srvindam,** wicked; the exploiter; the proper name of an enemy (सृविन्दं सृविन्दनामकं शत्रुम्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe —*Macdonell* and *Keith*).

Anarsanim, अनर्शनिम् , violent; leader of violent forces (a proper name according to *Sayana*).

Piprum, पिप्रुम् , the greedy; the resister (from √*pr*, √पृ).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्रुम्—I.101.2; 103.8; II 14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रो: —I.51.5; VI.20.7; X.99.11; 138.3.

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Pipru was repeatedly defeated by Indra for Ṛjisvan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (कृष्णगर्भा—I.101.1), and as being allied with blacks (त्वं पिप्रुं पञ्चाशत् कृष्णा—IV.16 13)—*Macdonell* and *Keith*.

Ahisuvam, अहीशुवम् , one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. **Arbudasya,** of the clouds (अर्बुदस्य मेघस्य—*Sayana*), of an evil thought.

4. **Gireh adhi,** addresses to the clouds (पर्वत=मेघ, पर्वत=गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्वयति। "पर्वतो गिरिः" इतिमेघनामसु पाठात्—*Sayana*).

Turnasam, water (तूर्णाशमुदकम्। तूर्णाशमुदकं भवति तूर्णमश्नुते—Nir.V.16; *turnasam* means water, because it flows quickly (तूर्णाशं न गिरेदधि—like water on a mountain; or water from a cloud).

7. **Somapah,** सोमपाः , O lover of dovotion; or the one who drinks Soma i.e. Indra (सोमपाः सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah,** गोमतः , full of wisdom; possessed of cattle (गोमतः गोमिनः —*Sayana*).

Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(त्रीण्युष्ट्रस्य नामानि। हिरण्य इत्येके अब्रवीत्—Av.XX.132.13-14; also हिरण्यवतः धनवतः —*Sayana*).

Asvinah, possessor of vitality; possessor of horses (अश्विनः अश्वयुक्तान् —*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

Idabhih, इळाभिः , with divine words or speech; with viands (इळाभिः ,

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अन्नैः —*Sayana*).

10. **Utaye,** for the protector of world (ऊतये लोकस्य रक्षणाय —*Sayana*).

Bṛbat-uktham, a sublime hymn; greatly to be praised, i.e. Indra (बृबदुक्थं महदुक्थमिन्द्रम्—*Sayana*).

(बृबदुक्थो महदुक्थः वक्तव्यमस्मा उक्थमिति । बृबदुक्थो वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (बृबदुक्थं हवामहे).

Suprakarasnam, one with extended arms; one with stretched arms—सुप्रकरस्नं प्रसृत बाहुम् । करस्नौ बाहू कर्मणां प्रस्नातारौ—Nir.VI.17).

15. **Sunṛtanam sacinam,** notable or glorious deeds or actions (सूनृतानां शोभमानां शचीनां कर्मणाम्—*Sayana*); blessings.

17. **Panye it,** sing or repeat praises (पन्ये इत् स्तुत्य —*Sayana*).

Brahmanani, the stotras or hymns; *ukthani* praises.

20. **Svadhenavanam,** स्वधैनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेन्वा क्रीणाति—Tait. Sam. VI.1 10, 2; see also SBr. ; धेन्वा क्रीतानि—*Sayana*).

Yah tugrye saca, which has been mixed with water, *tugryam* means water (तुग्र्ये उदके; तुग्र्या=water—Nigh.I.12).

24. **Siprine,** शिप्रिणे, of pleasing appearance; one with chin (हनुमते —*Sayana*).

26. **Vrtram,** a chain of evil thoughts.

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Aurna-vabham, श्रौर्णऽवाभम्, a chain of obstructive forces (also the name of a enemy—*Sayana*).

Ahisuvam, a chain of poisonous or harmful tendencies (श्रहीशुवं, also the name of an enemy—*Sayana*).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi (ऊर्णवाभि:). It has been the name of a pupil in Brhad. Up. (IV.5.26); an etymologist in Nir. VII.15; XII.19).

29. **Prayah,** a food like Soma (प्रय: सोमरूपमन्नम्—*Sayana*).

30. **Priyamedha-stuta,** (प्रियमेधस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the Ṛgveda, I 139 9; VIII.5 25).

Hymn-33

1. **Pisanga-rupam,** पिशंगऽरूपम्, splendid, tawny-coloured.

Maksu, with speed; quickly (मक्षु शीघ्रम्—*Sayana*); speedy availability.

4. **Medhyatith,** (vocative), O adorable guest.

5. **Puh-bhit aritah,** पूर्भिदारित:, demolishers of strongholds (पूर्भित् पुरां भेत्ता), श्रारित: pervading, also "य श्रारित: कर्मणि कर्मणि स्थिर"। प्रत्यृत: स्तोमान्—who steady in every action belongs to all, i.e. pervading all hymns—I.101.4; Nir.V.15). Also सभया विज्ञापित: —I.101.4; समन्तात् प्राप्त: —II.21.3—श्राङ्+ऋ गतिप्रापणयो: —*Daya.*

6. **Smasrusu,** श्मश्रुषु, in the battles or conflicts; a confident fighter in battles (श्मश्रूणि युद्धानि—*Venkata*; श्मश्रुषु युद्धेषु। श्रव: श्रयन्त्यस्मिन्निति व्युत्पत्ते:

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श्मश्रु युद्धमिति वृद्धा वदन्ति—*Sayana*).

Vibhuta—dyumnah, possessor of vast wealth (विभूतद्युम्नः प्रभूतधनः —*Sayana*).

Cyavanah, Over-thrower of foes. (च्यवनः गन्ता—VI.18.2; च्यावयिता—II.21.36—*Daya*.). Also a seer by this name; he is the collector of hymns (च्यवन ऋषिर्भवति । च्यावयिता स्तोमानाम् । च्यवानमित्यप्यस्य निगमा भवन्ति । "युवं च्यवानम्०" —X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुरुस्तुतः बहुस्तुतः —*Sayana*).

8. **Mṛgah,** मृगः, wild animal; also the one who traces out the enemies (मृगः शत्रूणामन्वेषकः —*Sayana*; *Venkata*).

Dana, दाना, mad with heat, (दाना मदजलानीव—*Sayana*, *Venkata*).

Varanah, elephant, (मृगः दाना इव वारणः —as a wild elephant emitting the dews of passion—*Wilson*).

Nakih tva ni gamat a, नकिष्ट्वा नि यमदा—no one can bind you (न कश्चिन् नियच्छति—*Sayana*).

12. **Harinam sthatah,** हरीणां स्थातः, controller of horses (i.e. Indra).

16. **Sastre,** in punishment (शास्त्रे शासने—*Sayana*); in discipline.

17. **Raghum,** small (रघुं लघुम्—*Sayana*).

19. "Cast thina eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female." (*Wilson*)— Indra is supposed to say this to Asanga as a female. एवमन्तरिक्षादागच्छन् रथस्थ इन्द्रः स्त्रियं सन्तं स्वस्मात् पुंस्त्वमिच्छन्तं प्लायोगिं यदुवाच तदाह—हे प्लायोगे! त्वं स्त्रीमती, अधः पश्यस्व एष

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स्त्रीणां धर्मः , उपरि मा पश्यस्वा"—*Sayana*).

Playogi, प्लायोगि, a descendent of Playoga, is a patronymic of.

Asanga, आसंग, (VIII.I.33)—Asanga, in mythology, was a woman but became a man (see Sayana on VIII.1.34. According to Macdonell and Keith, this rendering is a blunder based on the fact that an additional verse—VIII.1.34—, tacked on to the hymn, contains the expression शश्वती नारी, which has been taken to mean "his wife Sasvati, शश्वती, instead of merely every woman".

Hymn-34

1. Amusya, thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O Indra) (दिवावसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. Vṛsne, to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See Ait.Br. II.25).

14. Gavyani, गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गोरूपाणि).

Asvyani, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वात्मकानि —*Sayana*).

19. Paravatasya ratisu, gifts from afar (पारावतस्यरातिषु देवेषु).

Dravat-cakresu, द्रवत्-चक्रेषु, attached to the rolling-wheeled chariot.

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Hymn-35

For verse 1, see Nir.V:5.

1. **Agnina,** associated with the fire-divine.

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours.

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuva, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्यर्थः ; *Saca* means together; वसुभिः सचा भुवा, वसुभिः सह भुवौ—Nir V.5).

The word saca bhuva occurs in the first three verses of this hymn. सजोषसा उषसा सूर्येण च—It is the refrain (the recurring phrase in verses 1-21.

सोमं पिबतमश्विना—refrain in verses 1-3.

इषं नो वोळ्हमश्विना—refrain in verses 4-6

त्रिवर्ति यतिमश्विना—refrain in verses 7-9

ऊर्जं नो धत्तमश्विना—refrain verses 10-12

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आदित्यैर्यातमश्विना—refrain in verses 13-15

सोमं सुन्वतो अश्विना—refrain in verses 16-18

अश्विना तिरःऽग्रह्‌ वयम्—refrain in verses 19-21

आ यातमश्विना गतमवस्युर्वा—

महं हुवे धत्तं रत्नानि दाशुषे—refain in verses 22-24

16. Brahma, ब्रह्म, intellectual faculty.

17. Ksatra, क्षत्र, defence or protective faculty.

19. Atreh iva, like atri (अत्रि=अ+त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अधम पाश: ; I.24.15).

Syavasvasya, श्यावाश्वस्य, of the diseased persons (श्यावाऽश्व श्यावा कृष्णशिश्वाऽग्नयोऽश्वा यस्य, तत्सम्बुद्धौ, pertaining to black-tipped flame-like horses, —*Daya.* V.52.1; also सूर्यं लोकः —the solar region, *Daya.*, —V.81.5; श्यावासवितु; =the conveyance or vehicle the sun, Nigh.I.15.

The Nighantu describes the following teams or conveyances of deities or gods.

Deity	*Teams of Deities* (आदिष्ट उपयोजन)
1. इन्द्र	pair of Hari (हरी).
2. अग्नि	Rohita (red) (रोहितः).
3. आदित्य	Harita (green) (हरितः).

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4.	अश्विन् (pair)	Mules, pair of (रासभौ)
5.	पूषन्	Goats, (अजा:).
6.	मरुत्-गण	Speckled variegated horses or antelope (पृषती).
7.	उषस्	pink cows, (rays) (अरुण्य गाव;).
8.	सवितृ	brown or bay-horses (श्यावा:).
9.	बृहस्पति	Of various forms; horses of this name, (विश्वरूपा:).
10.	वायु	Niyuta horses (नियुत:).

[(1) इन्द्रो विद्युत्-विद्युत्-हरणशीलौ प्रापण शीलावाश्वौ शुष्काद्रे द्वेधारे। ऋक्-सामे वा इन्द्रस्य हरी।

(2) रोहितोऽश्व सदृशा अग्नेर्देवस्याश्वा ज्वाला:।

(3) हरितो हरणशीला रश्मयोऽश्वा इवादित्यस्य।

(4) ज्योतीरसयोराग्नेय सौम्यगुणयोर्देवयो:, तयोरश्वा:। रासभारसरूपा बाप्पसदृशास्तरङ्गा:। "यदरसदिव स रासभोऽभवत्—SBr. VI.I.1.11; अग्नि जलयोगेन बाप्पा भवन्ति ते रासभा रसैर्वाष्पयानं गच्छति।

(5) पूष्ण: पृथिव्या अजा:, क्षेपणक्रमा:, यै: अपेणक्रमै: पृथिवी स्वपरिधौ भ्रमति।

(6) मरुतामान्तरिक्ष्य वायूनां पृषत्योऽद्भुतवर्णा भा: प्रवाहा: अश्वा:।

(7) उषस: अरुण्यो रक्तवर्ण्या: किरणा: अश्वा:।

(8) सवितु: उदयकालवत: सूर्यस्य श्यावा कृष्णगौरवर्णा: किरणा: अश्वा:।

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(9) बृहस्पतेः विश्वरूपा अश्वाः ।

(10) वायोः पृथिव्यां प्रचलनशीलस्य नियुतः नियमन वेगाः ध्रांजयो वा अश्वाः ।]

19. Tirah—ahnyam, at the close of the day (तिरः अह्न्यम् तिरोहिते पूर्वस्मिन्नहनि परेद्युः प्रातरश्विनोर्यागि इति—*Sayana*); prepared at the previous day; the Soma prepared the day before and drunk at early dawn at the worship of Asvins. (*Wilson*).

20. Sargan-iva, like oblations or ornaments (सर्गानिव । आभरणानि वा हवींषि वा सर्गाः , तान् यथा—*Sayana*).

24. Andhasah, of the Soma (अन्धसः सोमस्य). [अन्धः=अन्ननाम—Nigh. II.7].

Hymn-36

1. Uru-jrayah, Conqueror of many (उरुज्रयः । उरुबहुज्रयः वेगं, of high speed, —*Sayana*; विस्तीर्णव्यापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against *Isa* (इषम्) which means food; but here it means food, (ऊर्जा अन्नेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊर्क्=अन्ननाम Nigh.II.7; sap vigour, strength, juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+32=56 syllables, and the seventh verse in the Mahapankti metre (8+8+7+8+8+7=46 syllables.).

Hymn-37

1. Brahman=Brahmanas ब्रह्मइमान् ब्राह्मणान्—*Sayana*).

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Sacipate, शचीपते=कर्मपते, lord of rites.

Vajrivah, वज्रिवः, the possessor of adamantine will power. (वज्रिवः वज्रिन्—*Sayana*).

Madhyandinasya savanasya, at the midday solemnity.

5. **Ksemasya-prayujasca**=क्षेमस्य+योगस्य: prayuja=योग:, acquistion; क्षेम:=preservation=रक्षणम् (अप्राप्तस्य प्राप्तिलक्षणो योगस्तस्य रक्षणं क्षेम: —*Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. **Tosasa,** तोशासा, destroyer of foes (शत्रून् हिंसन्तौ—*Sayana*; तोशसे हिनस्सि—*Sayana* on VIII.15, 11).

तोशऽतमा: —I.169.5.

तोशते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोशय—VIII.54.8.

तोशसे—VIII.15.11; IX.45.2; 63.23.

तोशा—III.12.4.

तोशासाVIII.38.2.

6. **Gayatra-vartanim,** followers of Gayatri; of the path of

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Gayatri (गायत्र वर्तनि गायत्रमार्गाम्—*Sayana*).

10 Gayatram, the Gaytri hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतो: स्तुतिमतो: —*Sayana*; associated with praises; possessors of praises).

Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is Mahapankti (8+8+8+8+8+8=48 syllables in general; but here 8+6+8+8+6+8=14+30=44 syllables (verse 1); 7+7+8+7+7+6=42 (verse 2); 8+8+8+7+6+8=45 (verse 3); and 8+7+8+8+8+8=47 (verse 9).

1. Nabhantam anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (समे सर्वे नभन्ताम् । नभति हिंसा कर्मा, अन्यके शत्रवोऽपि । अग्निना हिंस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (नभते वधकर्मण: —Nigh.II.19; perish, vanish.).

Ṛgmiyam, ऋग्मियम् , adorable.

5. Daksinabhih, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभि: पशुभि: —*Sayana*; *Venkata*).

7. Puru kavya, numerous sacred acts (पुरु बहूनि काव्या कर्माणि —*Sayana*; *Venkata*).

8. Sapta manusah, seven men; seven priests (सप्त मानुष: सप्त यस्य स्तोतारो मनुष्या: —*Venkata*.

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Tripastyam, triple dwelling place (त्रिपस्त्यं त्रिस्थानम्—*Sayana*).

Mandhatuh, मन्धातुः, for mandhatṛ (मन्धातुः यौवनाश्वस्य मान्धातुः—*Sayana*: ; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविनाम, i.e. one with intellectual flash or potentiality): son of Yuvanasva, युवनाश्व.

मन्धाता—X.2 2

मन्धातारम्—I.112.13

मन्धातुः —VIII.39.8

मन्धातृऽवत्—VIII.40.12

मन्धातारं यानेन सद्यो दूरदेशं गमयितारं मेधाविनम्—*Daya.* on I.112.13.

9. **Trin-ekadasau,** three into eleven (3 X.II=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

Trini, three, three elementary regions (त्रीणि स्थानानि—*Venkata*).

Tri-dhatuni; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूर्णा०; य उ त्रिधातु०—I.154 4; त्रिधातवः परमा अस्य गावो – V.47 4.

10. **Ayusu,** amongst men; Ayu, आयु, is a synonym of man (आयुषु मनुष्येषु—*Sayana*; *Venkata*; मनुष्याः=आयवः Nigh.II.3).

Hymn-40

1. **Nabhantam anyake same,** may all over enemies perish; see hymn 39 also.

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2. **Medhasataye,** for the participation in sacred acts or sacrifice (मेधसातये यज्ञभजनाय—*Sayana*).

Vajasataye, for the sake of procuring food (वाजसातये अन्नं लाभाय —*Sayana*).

3. **Kavitvana Kavi,** कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your penetrating insight (कवित्वना कवित्वेन कवी क्रान्तकर्माणौ—*Sayana*).

Bhavanam, in the midst of battles (भराणां संग्रामाणां —*Sayana*; Nigh. II.17).

Prcchyamana, solicited by the wise (पृच्छयमाना कविजनैः पृच्छयमानौ —*Sayana*).

4. **Nabhaka,** pain respiser, O the Nabhakavat, (नभाक, हे नाभाक, न भाकवदिन्द्राग्नी—*Sayana*).

Ṛsi of the hymn is Nabhaka, नाभाक, a descendent of नभाकः, perhaps a patronymic. The Anukramani (Index) ascribes to him three or four hymns of the Ṛgveda (VIII.39-41 and may be 42 also) He was an Angirasa, not a kanva (VIII.40.12).

8. **Sindhavah,** streams of thoughts.

Hymn-41

For verse 2, see Nir.X.5.

2. **Nabhakasya,** नाभाकस्य, of the pain daspiser; See नभाकव्वत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्धात् पञ्चप्राणा

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